JOHN BULL.

"FOR GOD, THE SOVEREIGN, AND THE PEOPLE!"

Registered at the General Post Office as a Newspaper.

VOL. LXXII. No. 3,715. SATURDAY, JANUARY 30, 1892. WITH A SUPPLEMENT. PRICE 6d. By Post 6½.

PARTRIDGE & COOPER

"THE" Stationers.

191 & 192, FLEET STREET, LONDON.

SOLE MANUFACTURERS OF THE

ROYAL COURTS NOTE PAPER.

This is the cheapest paper ever introduced to the public, it being slightly tinted, thick, and pleasant to write upon. Price 4s. per ream.

Illustrated Catalogues of every requisite for Office or Library forwarded post free.

BLACKWOOD'S MAGAZINE.

No. 916.——FEBUARY, 1892.——2s. 6d.

CONTENTS:—ROSEBERY v. GLADSTONE, by Lord Brabourne.——DIANA: THE HISTORY OF A GREAT MISTAKE, Chaps. i.-iii.——MEMOIRS OF GENERAL MARBOT, by Lieutenant-General Sir George Chesney, K.C.B.——CHRONICLES OF WESTERLY: A PROVINCIAL SKETCH, Conclusion.——THE CAMP OF WALLENSTEIN, by Friedrich Schiller, translated by Sir Theodore Martin, K.C.B.——TEA AT THE MAINS.——TROUBLED EGYPT, AND THE LATE KHEDIVE, by Francis Scudamore.——AFTER BIGHORN IN KAMSCHATKA, by F. H. H. Guillemard.——THE OLD SALOON: LADY TRAVELLERS.——CENTRAL AFRICAN TRADE, AND THE NYASALAND, by Alfred Sharpe, Vice-Consul, Nyassaland.——THE DUKE OF CLARENCE.——ST. GEORGE'S CHAPEL, WINDSOR, 20TH JANUARY, 1892, by Sir Theodore Martin, K.C.B.

WILLIAM BLACKWOOD and SONS, Edinburgh and London.

NEW PUBLICATIONS.

THIS DAY IS PUBLISHED.

ESSAYS FROM "BLACKWOOD." By the late ANNE MOZLEY, Author of "Essays on Social Subjects"; Editor of "The Letters and Correspondence of Cardinal Newman," "Letters of the Rev. J. B. Mozley," &c. With a Memoir by her Sister, Fanny Mozley. Post 8vo, 7s. 6d.

THIS DAY IS PUBLISHED.

THE OLD and the NEW: English COUNTRY LIFE. The Country Clergy—The Country Gentlemen—The Farmers—The Peasantry—The Eighteenth Century. By T. E. KEBBEL, M.A., Author of "Agricultural Labourers," "Essays in History and Politics," "Life of Lord Beaconsfield," &c. Crown 8vo, 5s.

"Describes changes which have in the last generation come over the rural life of England. . . . he sketches its vanished or vanishing features with great felicity of touch and much political insight. . . . . Its charm is indisputable."—Times.

"It is a pleasant book with a very serious side to it, as well as a very agreeable literary flavour."—St. James's Gazette.

"His essays have the true old-world charm. . . . they will be read with interest by all lovers of England, both as she was and as she is."—Baptist Magazine.

"The book is written from an intimate knowledge of English rural life."—Scotsman.

THIS DAY IS PUBLISHED.

THE FALLEN CITY, and Other Poems. By WILL FOSTER. Crown 8vo, 6s.

"Almost unique for its combination of delicate fancy, hopefulness, and compact thought."—Liverpool Mercury.

"Especially charming is the little series of poems with musical names. The idea is good, and the execution most harmonious."—Manchester Courier.

THIS DAY IS PUBLISHED.

NOTES OF A PILGRIMAGE to JERUSALEM and the HOLY LAND. By F. R. OLIPHANT, B.A. Crown 8vo, 3s. 6d.

"Of the countless travels in Palestine we have read none has given us so much pleasure, for as we turned its pages we seemed once more wandering amid the scenes so truthfully and graphically described. It is so well up to date that we would heartily recommend all intending pilgrims to make it their companion."—Spectator.

"The descriptions are vivid, the advice to future travellers is very practical."—European Mail.

"He gives a very realistic picture of the condition of Christianity in the Holy Land."—Birmingham Gazette.

WILLIAM BLACKWOOD and SONS, Edinburgh and London.

MESSRS. BELL'S BOOKS.

CHURCH COMMENTARY
ON THE
NEW TESTAMENT.

WITH NOTES CRITICAL AND PRACTICAL, INTRODUCTIONS, AND EXCURSUSES.

By the Rev. M. F. SADLER,

RECTOR OF HONITON AND PREBENDARY OF WELLS.

"Mr. Sadler's Commentary is decidedly one of the most unhackneyed and original of any we have. It will often be found to give help where others quite fail to do so."—Guardian.

"Mr. Sadler's excellent Commentaries."—Saturday Review.

"It is far the best practical Commentary that we know, being plain-spoken, fearless, and definite. . . . . For solid Church teaching it stands unrivalled."—Church Quarterly.

"Incomparably the best Commentary on the New Testament extant."—Irish Ecclesiastical Gazette.

In crown 8vo.

St. Matthew. Fifth Edition, Revised. 7s. 6d.
St. Mark. Third Edition, Revised. 7s. 6d.
St. Luke. Third Edition. 9s.
St. John. Fifth Edition. 7s. 6d.
The Acts of the Apostles. Third Edition. 7s. 6d.
The Epistle of St. Paul to the Romans. Second Edition. 6s.
The Epistle of St. Paul to the Corinthians. Second Edition. 7s. 6d.
The Epistles of St. Paul to the Galatians, Ephesians, and Philippians. Second Edition. 6s.
The Epistles of St. Paul to the Colossians, Thessalonians, and Timothy. 6s.
The Epistles to Titus, Philemon, and the Hebrews. 6s.
The Epistles of James, Peter, John, and Jude. 6s.

THE CHURCH TEACHER'S MANUAL of CHRISTIAN INSTRUCTION. Being the Church Catechism Expanded and Explained in Question and Answer for the use of Clergymen, Parents, and Teachers. By the Rev. M. F. SADLER. Twelfth Edition. Forty-third Thousand. Fcap. 8vo, 2s. 6d.

CONFIRMATION. An Extract. Forty-seventh Thousand. 1d.

THE COMMUNICANT'S MANUAL; being a Book of Self-Examination, Prayer, Praise, and Thanksgiving. By the Rev. M. F. SADLER. Royal 32mo. 105th Thousand. 1s. 6d.; roan, gilt and red edges, rounded corners, 2s. 6d.; best padded calf, gilt and red edges, rounded corners, in case, 5s.

A CHEAP EDITION, in limp cloth, 8d.
A LARGER EDITION, on fine paper, red rubrics. Fcap. 8vo, 2s. 6d.

London: GEORGE BELL and SONS, York-street, Covent-garden.

The ARGOSY for FEBRUARY contains the Continuation of "ASHLEY," a Serial Story by Mrs. HENRY WOOD, Author of "East Lynne."

NOW READY.

THE ARGOSY FOR FEBRUARY.

CONTENTS:

1. **ASHLEY.** A Serial Story. By Mrs. HENRY WOOD, Auther of "East Lynne." Chap II.—THE BUTTERFLY CHASE.
2. **PARSIMONIOUS LIBERALITY.**
3. **A GUILTY SILENCE.** A Serial Story. Illustrated by M. L. Gow. Chaps. 6—10.
4. **IN THE LOTUS LAND.** By CHARLES W. WOOD, F.R.G.S. With nine Illustrations.
5. **THE THIRD FINGER OF THE RIGHT HAND.**
6. **A CHURCH WINDOW.**
7. **THE MASQUERADE BALL.** By A. M. TROTTER.
8. **WHO RANG THE BELL?**
9. **WHEN MY SHIP COMES HOME.**

SIXPENCE MONTHLY.

RICHARD BENTLEY and SON, 8, New Burlington-street, W.

The ARGOSY for JANUARY contains the First Part of "ASHLEY," a Serial Story by Mrs. HENRY WOOD, Author of "East Lynne."

NOW READY. SIXPENCE MONTHLY.

RICHARD BENTLEY and SON, 8, New Burlington-street, W.

ARMY SCRIPTURE READERS AND SOLDIERS' FRIEND SOCIETY,

4, TRAFALGAR SQUARE, CHARING CROSS.

Patrons:
HIS GRACE THE ARCHBISHOP OF CANTERBURY,
REV. DR. EDGHILL, CHAPLAIN-GENERAL.
President:
GENERAL SIR A. J. LAWRENCE.

Sole object of the Society, to spread the saving knowledge of Christ among our soldiers. There are now 70 Scripture Readers on the lists of the Society, of whom 10 are abroad and 60 at home. Contributions will be thankfully received by the Treasurer, V. G. M. Holt, Esq., 17, Whitehall-place; or by the Secretary, Mr. W. A. Blake, at the Offices of the Society.

CORPORATION of the SONS of the CLERGY.

Founded A.D. 1655. Incorporated 1678.
PRESIDENT.—Lord Archbishop of CANTERBURY.
VICE-PRESIDENT.—Lord HERSCHELL.
TREASURERS:
JOHN D. ALLCROFT, Esq.
Rev. Sir E. GRAHAM MOON, Bart, M.A.
Alderman Sir REGINALD HANSON, Bart., M.P., LL.D.

Since its foundation, in the year 1655, the Corporation has been engaged in relieving, to the best of its ability, the Clergy of England and Wales, their Widows and Children, from the stress and cares of that extreme poverty to which many have been exposed.

The Governors now assist annually about 700 Clergymen and Clergy Children by grants of money, and nearly 1,000 Clergy Widows and aged single daughters by pensions and grants.

No grant or pension is given or continued without satisfactory proof of personal merit and necessity, and grants for Children are made only for approved and definite objects, viz.:—Education, apprenticeship, articled and other clerkships, and outfits in trades and professions.

An increasing number of the Clergy in actual duty receive stipends altogether inadequate. Many, without any fault of their own, never obtain a benefice, and others, apparently more fortunate, derive little or no pecuniary advantage from their so-called livings. In the anxieties of their daily life, no less than in failing health and advancing years, they have no resource but to seek the aid of such funds as the liberalty of Churchmen, whether in the past or present, has provided in their behalf; and this Corporation provides itself as the medium through which that liberality may most discreetly be bestowed, whether for the benefit of the Clergy themselves, or of those widows and children who have been deprived by death of a husband's and a father's care.

Donors of 30 guineas or upwards are elected Governors of the Corporation.

AID in the form of ANNUAL SUBSCRIPTIONS, DONATIONS, SPECIAL BENEFACTIONS, CHURCH COLLECTIONS, OFFERTORIES, or LEGACIES will be gratefully received and acknowledged by Messrs. Hoare, bankers. 37, Fleet-street; or by the Registrar.

W. PAGET BOWMAN.
Corporation House, 2, Bloomsbury-place, W.C.

Fashionable
Devonshire Serges.

Wide Assortment of Autumn and Winter Patterns now ready.

Ladies Dress Serges, in all the best make, from 9d. to 4s. 11d. per yard. Gentlemen's Suiting Serges, from 1s. to 10s. per yard. See patterns of our "Special Seaside Serges," warranted Fast Dyed and Shrunk, in single and double widths. Serges for Boys' and Girls' Rough School Wear. Carefully selected. Also for Tropical Climates, Yachting, Cycling, Touring, and Clerical Purposes. Goods carefully packed for export.

All parcels carriage paid. Write for Patterns to

PHILLIPS AND SON,
DEVON SERGE WAREHOUSE, NORTH TAWTON DEVON.

GREENSILL'S MONA BOUQUET.

The Sweetest Perfume Extant.

SOLD by all RESPECTABLE CHEMISTS.

Manufactory—Douglas, Isle of Man.

BEWARE OF SPURIOUS IMITATIONS.

CITY OF LONDON TRUSS SOCIETY,

FINSBURY SQUARE.
For the Relief of the Ruptured Poor throughout the Kingdom
Established 1807.

Patron—H.R.H. the PRINCE of WALES.

The importance of this Charity to the suffering poor of both sexes and all ages may be gathered from the fact that more than 470,000 have been already relieved.

The proportion of aggravated cases to simple cases is larger than it was formerly; hence more expensive instruments are required, greater care is entailed, and increased Funds are needed. Subscriptions and donations will be thankfully received by Lloyds, Barnetts, and Bosanquet's Bank (Limited), 62, Lombard-street, E.C.; and by the Secretary, at the Institution, 35, Finsbury-square.

JOHN WHITTINGTON, Secretary.

SELECT High-class BOARDING SCHOOL for YOUNG LADIES, in one of the healthiest suburbs of London; only a limited number taken; home comforts, good table, and individual attention; sanitary arrangements perfect. Preparations for Oxford and Cambridge Local and other Examinations; courses of ambulance and nursing lectures given; cookery classes, conducted by a first-class diplômée. National Training School for Cookery; art needlework classes. —Prospectus and copies of testimonials from parents of former pupils forwarded on application to Principal, 55, Brixton-hill, London, S.W.

WORTHING. — GRAFTON HOUSE SCHOOL, for resident pupils only: beautifully situated in its own grounds; in recent accommodation; sound education and moderate fees; preparation for exams.; cricket; drill, and swimming (sea bathing); preparatory department, the domestic arrangements are under the immediate supervision of head master's wife.—For prospectus address Head Master.

CHELTENHAM.

PLOUGH HOTEL.

This old-established County Hotel, having recently undergone extensive alterations and improvements, is now replete with every comfort for families and visitors. Commodious and handsome new coffee-room and ladies' drawing-room. Billiard and smoke rooms have been redecorated, furnished, and fitted with all modern improvements. Telephone No. 46. Telegraphic address, "PLOUGH," Cheltenham. Table d'Hote daily at separate tables from 6 to 8. Tariff strictly moderate. Special arrangements for resident boarders. Excellent cuisine. Cellars of fine old vintage wines. Perfect sanitary arrangements. Livery accommodation unequalled in the county. Carriages of every description.—Mrs. K. E. HOLMES, Manageress.

NORTH BERWICK, N.B.

MARINE HOTEL.

FAMOUS SEASIDE RESORT.

Thirty-five minutes by rail from Edinburgh. Splendid Golfing Green. Sea bathing, sea-fishing, boating, &c. Charming excursions to the Bass Rock, Tantallon, and numerous Castles and Seats. The well-known Links are a delightful promenade. Luxurious and well-appointed Hotel. Private grounds, unrivalled views, extensive system of Baths—fresh and salt water. Cuisine is well known for its uniform excellence. Table d'Hote at separate tables. Post and Telegraph Office in the Hotel.—W. NIEBECKER, Manager.

Established 1830,

THE
SHETLAND
WAREHOUSE

Have always in stock a large and choice selection of all the famous Woollen Goods that are hand-knitted by the women of the Shetlan Islands.

The finest Lace Shawls are miracles of workmanship; the Underclothing is the warmest and lightest that is made.

John White and Co.,
10, FREDERICK STREET, EDINBURGH.

LANTERN READINGS
DISSOLVING VIEWS
SLIDES FOR LANTERNS.
NEW SEASON. IMMENSE STOCK.
UNIVERSAL SUBJECTS.

Lanterns, Apparatus, Slides, and all articles of best quality at lowest prices, both Hire and Sale. List Gratis from
E. MARSHALL, 78, Queen Victoria Street, London, E.C.

BRINSMEAD PIANOS. BRINSMEAD PIANOS.
JOHN BRINSMEAD and SONS, Pianoforte Makers to H.R.H. the Princess of Wales, 18, Wigmore-street, W. Lists Free. Established over half a century

FOR SUNDAY GENERAL READING.

NOW READY, price 6d.

THE QUIVER

For February, containing—

The Beauty of God's Handiwork. By the Rev. R. G. JOHNS, M.A.
Foxes and Bullfinches. By the Rev. J. R. VERNON, M.A.
Wolsey's Palace. By the Rev J. TELFORD, B.A.
Spiritual Failures. Judas. By the Rev. W. M. JOHNSTON M.A.
"Those Smiths!" A Complete Story.
Father of Mercies, Bow Thine Ear. NEW HYMN-TUNE.
"This Looking-Glass for Ladies." By the Rev. MICHAEL EASTWOOD.
Life—Christ. By the Rev. Professor ROBERTS.
Nursery Tales in East-End Dress. By FLORENCE MEASON.
Sundays with the Young. By the Rev. ARTHUR FINLAYSON.
"Hast Thou Found Me?" By the Rev. Canon WAUGH, M.A.
"Try Wee Watty!" A Story.
"One Sure way." A Chapter for the Sick and Infirm.
THE HEIRESS OF ABERSTONE. Serial Story. By MARY HAMPDEN.
THROUGH DEVIOUS WAYS. Serial Story. By FAY AXTENS.
THE SNOW TWINS. Serial Story. By Rev. P. B. POWER, M.A.

CASSELL and COMPANY Limited, Ludgate-hill, London.

THE FORTNIGHTLY REVIEW, FEBRUARY.

PROEM. By James Thomson (B.V.)
THE GOVERNMENT OF LONDON. By the Right Hon. Sir John Lubbock, Bart., M.P.
SOME POSSIBILITIES OF ELECTRICITY. By Professor William Crookes, F.R.S.
THE ROAD FROM MASHOONALAND. By J. Theodore Bent.
AUSTRALIAN MEN OF MARK. By Francis Adams.
MADAME BODICHON: A REMINISCENCE. By Miss Betham-Edwards.
THE STAGE AND LITERATURE. By William Archer.
PIERRE LOTI. By Edward Delille.
THE IRISH EDUCATION QUESTION. By T. W. Russell, M.P.
THE FUTURE OF MARRIAGE. By Wordsworth Donisthorpe.
A REPLY. By the Countess of Malmesbury.
A HUMAN DOCUMENT. Chaps. XVI.—XVIII. By W. H. Mallock.

CHAPMAN and HALL, Limited.

Just Published. New Cheap Edition, in 1 Volume, Demy 8vo, cloth. 10s.

THE HISTORY of the ENGLISH CONSTITUTION.

By Dr. RUDOLPH GNEIST, Professor of Law in the University of Berlin.

Translated by PHILIP A. ASHWORTH, of the Inner Temple, Esq., Barrister-at-Law.

". . . . At this time these volumes are especially instructive. They cast light on almost all the great questions of current politics.—Times.

"It is not too much to say that Dr. Gneist is indispensable to the student of English constitutional history, and English students have every reason to be grateful to Mr. Ashworth for introducing them to so valuable a work."—Athenæum.

". . . . Dr. Gneist's book ought to be on the shelves of every student of our constitutional history."—Saturday Review.

"Something like a national reproach is removed by this tardy recognition of the great services which Dr. Gneist has rendered to the history of English institutions."—Academy.

London: WILLIAM CLOWES and SONS, Limited, 27, Fleet-street.

ESTABLISHED 1851.

BIRKBECK BANK,

Southampton Buildings, Chancery-lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. on CURRENT ACCOUNTS, on the minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift the Bank receives small sums on deposit, and allows Interest, at the rate of THREE PER CENT. per annum, on each completed £1. The Interest is added to the principal on the 31st March annually.

FRANCIS RAVENSCROFT, Manager.

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, OR A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH, with immediate possession. Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY. The BIRKBECK ALMANACK, with full particulars, free by post, or obtained on application to

FRANCIS RAVENSCROFT Manager.
Southampton Buildings, Chancery-lane.

JOHN BULL.

LONDON, JANUARY 30.

THE LESSON OF ROSSENDALE.

The result of the Rossendale election can excite little surprise. It is entirely in accordance with all that the past few years have taught us with regard to the temper and tendencies of the constituencies. Rossendale is an essentially Radical district, and, in 1886, Lord HARTINGTON secured a victory entirely by Conservative votes and Radical abstentions from the poll. But the Radicals, who five years ago abstained from voting, have long since become reconciled to their party, as has been shown in every contested election that has recently taken place. It was, consequently, only to be expected that the Radical, a thorough-going follower of Mr. GLADSTONE, should readily defeat the Radical Unionist, who was prepared to give a general support to Lord SALISBURY'S Government. The political principles of the two candidates, Sir THOMAS BROOKS and Mr. MADEN, are so much alike even on the question of Ireland, that there really appeared no particular reason why Sir THOMAS BROOKS should be regarded with any favour by the Conservative electors. But it is clear from the poll that the Conservatives voted almost to a man for him. This says much for the party loyalty of the Lancashire Conservatives. It may be doubted whether elsewhere in England Liberal and Radical Unionists can expect to receive equally unanimous support. In Rossendale, as elsewhere, it is clear that the Liberal Unionists form a most insignificant minority in the electorate.

The lesson that the Conservative leaders and the Unionist Government are taught by the result in Rossendale is the one that election after election has indicated. It is made quite clear that the electorate is not favourably impressed by the Irish policy of the Government, and that all the endeavours to win over the Radical voters by Radical legislation have absolutely failed. No one questions now that if the Government when it first took office, instead of adopting temporising measures with the Irish conspiracy and its leaders, instead of passing a Land Purchase Act and promising a Local Government Bill, had taken vigorous action to crush the revolutionary movement and to render it powerless, the Unionist cause would occupy a far stronger position than at present. The Government has contented itself with upholding law and order in Ireland, and advocating what it is the fashion to term remedial measures, measures, that is, which have the direct effect of weakening the political and social forces in Ireland which uphold the cause of the Union, and strengthening the influences that are avowedly seditious in their nature and aims. The Home Rule party is distinctly stronger, and the Loyalist side distinctly weaker, now in comparison with six years ago, as the direct consequence of all that the Unionist Government has done and of all that it has left undone. In presence of the revolutionary movement in Ireland, the obvious policy was to suspend Irish Parliamentary representation, and so at once to reduce to impotence a seditious agitation that depended for success upon its capacity for mischief in the House of Commons. It may at once be admitted that against a strong-handed and drastic proceeding of this kind an abundance of timorous arguments might be urged. But there is little doubt that the English constituencies would have appreciated and supported a bold and intelligible policy such as this. But they certainly fail to recognise either the wisdom or the courage of the policy that trifles with treason. And they end by disbelieving in the danger of a disruption of the kingdom when they find that no serious steps are taken to confront it and remove it. The gloomy predictions that we felt constrained to indulge in when it first became evident some five or six years ago that the Irish policy of the Ministry simply consisted in concessions to their foes and the abandonment of their friends, in making things pleasant and letting things slide, have been disastrously fulfilled. Ministers have had six years of office, but they have absolutely failed to accomplish the one object which they were placed in power to effect.

Instead of vigorously dealing with the Irish revolutionary conspiracy the Ministry have devoted their energies to the task of winning Radical support. They have given the counties and the City of London Radical municipalities; they have offered to the people a series of Radical budgets; they have endeavoured to purchase votes by the huge bribe of Free Education, and have deserted the recognised principles and traditions of the Conservative party in order to give effect to the doctrines of Mr. JOSEPH CHAMBERLAIN. For their reward they have expressions of opinion such as have been conveyed by the widely differing electorates of South Molton and Rossendale, which simply mean that if there is to be Radical legislation, the electors much prefer that it should come from a Radical Government. In all the classes of English society, from the highest to the lowest, there is a vast amount of Conservative feeling and conviction. Instead, however, of appealing to the Conservative sentiments and impulses of their countrymen, the present Government has chosen to affront and neglect them. Mr. GLADSTONE lost the confidence of the English electors because he was too Radical for them. The present Government is anxious to show that it is even more extreme in its devotion to Radical theories and much more energetic in carrying them into practice. The common sense of a similar policy it has always been difficult to appreciate. Its complete collapse is the fulfilment of all the anticipations that calm observers of contemporary politics long since expressed.

CHURCH AND STATE IN FRANCE AND PRUSSIA.

The controversy as to the position of the Roman Catholic Church in France towards the Republic seems to have been now authoritatively decided. The clergy, and those who look to them for guidance in politics, are to accept Republican institutions. M. PAUL DE CASSAGNAC, who hotly combated the idea of such an attitude, was threatened with an interdict on his journal, as far, at least, as concerned its clerical readers. Rome has sanctioned the view of Cardinal LAVIGERIE and others, that instead of supporting Royalist candidates at elections, and Royalist feeling by their influence, those who were before everything Catholics in France should endeavour to make the best of the Republic, hoping, in turn, that Republican legistators would be induced to abandon or mitigate their antagonism to the Church. The theory, of course, is that the Monarchy is a lost cause; that the interests valued by French Conservatives are better defended without raising the Royalists' banner than with it; that while it is chiefly religious feeling which, outside a few districts, has given the Monarchists any popular support, the connection with them has deprived the Church of the influence which it might otherwise exercise. It is quite true that the withdrawal of clerical support would be a heavy loss to the Monarchists, though a Conservative Republican party would be greatly weakened by their alienation, placed, as it would be, between Radicals and Opportunists on one side, and Monarchists on the other, who looked on its members as deserters. Those who are Conservatives from the more secular side would be disposed to see in the new political position only a specimen of ultramontane astuteness of that somewhat unscrupulous flexibility by which the Papacy has been willing to make use of any political party, or movement, which would serve its purposes. This might not be an altogether fair judgment of a Pontiff like LEO XIII, but it would be a natural one for those who felt deserted by their natural allies. It may be said, too, that while there is nothing new in the Church working in harmony with different forms of government, the question of the Republic in France is not an abstract one, but that it deals with a Republic of a special character with special traditions hostile to any such mutual harmony. If it were merely the difference of a hereditary or elected Chief of State, that might create no more difficulty than in Unterwalden or in some of the States of South America. But in France a Republic is the inheritor of the first Revolution, of the men of 1792 and 1793, and though it may no longer cling to Festivals of Reason, or a Revolutionary Calendar, it can hardly divest itself of the anti-religious and especially anti-ecclesiastical spirit which has come down from a former generation. In 1848 a common enmity to the tendency of the "July Monarchy" made a portion of the clergy, including so eminent an ecclesiastic as LACORDAIRE, feel some sympathy with and confidence in the new order of things—a hope ending in disappointment. When GAMBETTA raised the cry "Le clericalisme c'est l'ennemi," there can be little doubt that as a statesman he knew he was appealing to the feeling of those to whom the Republican party must look for its mainstay. A party accepting the Republican organisation of the State, but anxious to turn it to account for the interests of the Church, aiming to be in France what a corresponding party is under the Constitutional Monarchy of Belgium, would to the great body of Republicans be little less obnoxious than if it were avowedly Monarchist. They would not acknowledge that converts to the Republic, who still differed widely in spirit from those who had established and hitherto upheld it, had any right to expect to take a leading part in its affairs, or be more than tolerated under its shelter. Of course, moderate men like MM. JULES SIMON or LEON SAY would be anxious to meet a disposition on the part of former opponents to find a means of agreement, but they are not those whose counsels have recently been listened to in legislation. Those whose zeal for a pedantic equality would drive, and has driven, the candidates for the priesthood into the ranks of the army before ordination, typify far more the ordinary Republican politician. It remains to be seen whether any change of front on the part of the Roman Catholic Church as regards political action will mitigate this feeling, or whether in sacrificing the Monarchists they will not have unavailingly excited discord among their friends.

Meanwhile, it is curious to see in Prussia, the country which educational reformers have ever held out as a model for a school system designed so spread instruction among the whole people, a measure emanating from the Government which will render education more strictly denominational than hitherto. The Bill presented to the Prussian Diet by the Imperial Ministry is based on the principle of requiring all children, not belonging to certain excepted sects to attend either the "Evangelical," or established Protestant schools on the one hand, or those of the Roman Catholics on the other, the teaching in either case being controlled by the clergy. The Bill is opposed by the National Liberals, hitherto supporters of most Government measures, and it seems by some of the Conservatives. It is supported both by the Centre, who formerly under the leadership of WINDTHORST struggled so vigorously against Prince BISMARCK'S ecclesiastical policy, and by the old Conservatives of the *Kreuz Zeitung* school whose organ has of late been so out of favour in high quarters. Assuming as it does the duty and right of the State to see that children have proper religious instruction, it naturally was counter to the modern theories of the secular character of the State; views, however, which find favour neither with the

Emperor, nor with those who cherish the traditions of paternal Government, which are in harmony with the past of the Prussian Monarchy. It may be that the Bill has not taken into account the claims of certain religious bodies to separate recognition. The Old Catholics have a right to complain if they must choose between schools where children are taught that all who reject the Vatican decrees are schismatics, and schools where they are brought up in the doctrines of Luther. But apart from this, it cannot be said to trench on the rights of conscience of religious parents, while it enforces the principle that religious teaching is a necessity for the welfare of the State. The measure will, probably, be in several points modified, and may need modification in detail. But it will be regretted if the threatened opposition lead to the withdrawal of a scheme offering a healthy contrast to much of the school legislation of other States.

Reviews.

A COMTIST CALENDAR.*

With all due respect to Mr. Frederic Harrison, it is rather difficult to take the religion of Comte, of which he is, if we mistake not, the English High Priest, quite seriously. Nor is *The New Calendar of Great Men* which he has recently edited, and Messrs. Macmillan have published, calculated to conduce to a serious estimate of it. There is a strong element of the ludicrous about the *Positivist Calendar*, in which Comte has, following the example of the leaders of the French Revolution, endeavoured to substitute a new system of nomenclature of the months and days for that in general use. But, instead of the breezy, sneezy and freezy blowy and snowy titles selected for the months by the compilers of the revolutionary almanack, Comte's almanack is designed to illustrate his general theory of historical development. In the language of the present editor of a book which, as he informs us, has been for many years in preparation, and was "projected in 1883 by the Newton Hall Committee," and so, we suppose, must be considered as corresponding to the utterance a General Council:—

His entire scheme of sociology is based on a sense of the unity of human evolution. And with a view, he has told us, to impress visually on the public mind, a general conception of the past, and to revive the sense of continuity in the ages, he published in April, 1849, a sheet which he described as the *Positivist Calendar*, "or concrete view of the preparatory period of man's history." It was avowedly provisional, intended only for the Nineteenth Century, and for Western Europe. Therein he arranged a series of typical names, illustrious in all departments of thought and power, beginning with Moses, and ending with the poets and thinkers of the first generation of the present century. The greatest names were associated with the months; fifty-two other great names with the weeks; and one worthy was given to each day of the year; less important types being in many cases substituted for those in Leap year. There are in all 558 names of eminent men and women in the Calendar, distributed into four classes of greater or less importance. They range over all ages, races and countries; and they embrace Religion, Poetry, Philosophy, War, Statesmanship, Industry, and Science.

Prefixed to each month is a short notice of the special subject associated with it, and an explanation of the principle on which the representative worthies have been selected for a place in the Calendar. As a practical example of the working of the Calendar thus compiled, we may mention that the date of the editor's preface, from which we have just quoted, known to ordinary mortals as the 4th of November, 1891, is in the Comtist Calendar "Descartes Hume," and as far as we are able to calculate the day on which this review makes its appearance is "Homer Tyrtæus." There is a certain amount of practical convenience in the system, said to have been suggested by M. Littré, which divides the year into thirteen months of four weeks each, and adds an extra day to complete the 365, instead of our present system of months of unequal length, but when this has been said there is nothing else left to be said in favour of the Comtist Calendar.

Mr. Harrison's volume, however, is not so much intended for a defence of that Calendar as for the supply of a series of condensed biographies of each of the 558 persons whom Comte selected as a type of the general advancement of civilisation, and so fit to supersede the ordinary nomenclature of the months, and to distinguish the different days of each month. Regarded from this point of view, and as a contribution to biography, the volume before us is certainly not without interest, and it may certainly claim to be arranged on a plan differing from that of any previous biographical work. For each month treats of a separate subject, and the hero eponymus of that month is chosen on account of his eminence in regard to that subject, no contemporary names being included, and those whose eminence was only "of a revolutionary or solvent kind" being omitted. It is not, as Mr. Harrison is careful to explain, a class list of rival candidates for fame, nor is it intended to be final or exclusive, and we may assume that in a subsequent version of the calendar Mr. Harrison himself will give his name to a month, or at least to some day of the month; for, as we have implied, each day has its hero or heroine, sometimes more than one, though it is not easy to understand on what principle some days are more favoured in this respect than others. Probably, in the next version other distinguished men will be added, and so in the final result each day will have two representatives instead of one, always excepting each recurring seventh day, which still retains its prominence, and has appropriated to it a specially distinguished representative. Perhaps the best way of conveying an idea of the *Comtist Calendar* to those who are not acquainted with it will be to go through the thirteen months, showing the subject of each, and mentioning the seventh day heroes of it. Moses gives his name to the first month representing Theocratic civilisation, and his sabbatical heroes are Numa, Buddha, Confucius, and Mahomet. Homer comes next, representing Ancient Poetry, his sabbatical heroes being Æschylus, Phidias, Aristophanes, and Virgil. Next follows Aristotle, who stands for Ancient Philosophy, with Thales, Pythagoras, Socrates, and Plato for his subordinates, then Archimedes representing Ancient Science with Hippocrates, Apollonius, Hipparchus, and Pliny the elder. The fifth month is given over to Military Civilisation, with Cæsar to give it its name, and Themistocles, Alexander, Scipio, and Trajan for the sabbaths, and in the sixth we encounter Catholicism, St. Paul being the title hero, and St. Augustine, Hildebrand, St. Bernard, and Bossuet his subordinates, the glories of the 27th day of it being divided between William Penn and George Fox. Next comes Charlemagne, representing Feudal Civilisation, with Alfred, Godfrey de Bouillon, Innocent III., and St. Louis, and it is not unworthy of notice that Joan of Arc and Marina, the Indian mistress of Cortes, divide a day of this month between them, though Cortes himself is excluded. Over the eighth and ninth months Danté and Gutenburg respectively preside as the representatives of Modern Epic Poetry, and of Modern Industry, the sabbatical heroes grouped under the former being Ariosto, Raphael, Tasso, and Milton, while those under the latter are Columbus, Vaucanson, Watt, and Montgolfier. The Modern Drama which the tenth month commemorates, and Modern Philosophy, which the eleventh month commemorates take the names of Shakespeare, with Calderon Corneille, Molière, and Mozart to mark the subdivisions, and of Descartes with St. Thomas Aquinas, Lord Bacon, Leibnitz and Hume, to mark the subdivisions. Frederick II. stands for Modern Statesmanship, to which the twelfth month is dedicated, and he is supported by Louis XI., William the Silent, Richelieu and Cromwell,—Bolivar and Toussaint L'Ouverture sharing the twenty-sixth day between them, while Dr. Francia, the dictator of Paraguay celebrated by Carlyle, has undivided possession of the 27th, though we suppose on the next revision he will have to share it with Balmaceda. The thirteenth month is given over to Modern Science, and it will, outside Comtist circles, cause some surprise that Bichat should be chosen to give his name to it in preference to the simply sabbatical heroes in the same line, Galileo, Newton, Lavoisier, and Gall.

We have now gone through all the fifty-two weeks, but it should be mentioned that the extra day is not unfittingly devoted to all the dead, while the additional extra day in Leap Year, we suppose as a concession to the privilege supposed during that year to be possessed by the fairer sex, even in our unreformed calendar, is called the Day of Good Women, not, perhaps, without satirical reference to their comparative rarity, which only renders it necessary for them to be commemorated once in four years.

The space which we have devoted to an exposition of the Calendar itself has left us little room to discuss the merits of the biographies here supplied of "the 558 worthies"—we should have been inclined to doubt if the description were applicable to some of them, as, for example, Louis XI.—"of all ages and nations" which find a place in that Calendar. Nor can we profess to have read carefully through the whole of this long list of biographies. But those of them at which we have glanced seem to be well done, especially those for which the editor is himself responsible. The others have been contributed by more or less distinguished disciples of Comte, among whom we may mention Professor Beesley, the brothers Lushington, and Mr. Bridges, whose contributions are, perhaps, next to the editor's, the most important. At the end of each sketch is given a reference to the best known works, and those most easy of access, to which the student can have recourse if he should desire to carry his studies further in reference to any individual hero. But the editor is careful to explain that the works thus referred to are not by any means to be regarded as the authorities on which the writers have relied in the preparation of the sketch itself.

* *The New Calendar of Great Men.* Edited by Frederic Harrison.—London: Macmillan and Co., 1892.

SOCIALISM AND POVERTY.—II.*

2. The second book on our list, Mr. Hobson's *Problems of Poverty*, aims at stating the actual condition of the poor, though of course touching incidentally on questions connected with Socialism. As a very complete manual of the whole subject, it merits unqualified commendation. The author has collected his materials from the most authoritative sources available; he has arranged and classified them with a skill that shows his thorough grasp of their bearing; his deductions are not drawn without the most careful and judicial weighing of the facts; and he writes in a singularly clear, intelligible and attractive style. Nor is this all the praise that is Mr. Hobson's due. It is evident throughout that he is full of sympathy for the poor, and is very reluctant to advocate remedies which, while benefiting them "in the long run," would tend to increase the present misery of individuals. But his warmth of feeling seldom clouds his judgment; he is generally quick to detect the weak points in foolish or impracticable schemes. Mr. Hobson is no mere visionary, nor sentimentalist, nor *doctrinaire*. He is not one of the professional philanthropists who have an axe of their own to grind. His investigation is conducted in a spirit of sobriety, moderation, and practical common-sense. Needless to add, therefore, that his conclusions are well worthy of all attention. In the pages of this volume are exploded many fallacies that commonly pass for axioms; while there are probably few, even among those who have devoted themselves to a prolonged study of the condition of the poor, who will not learn a good deal from a perusal of what Mr. Hobson has written.

It is important to realise the fact that, out of every ten persons in this country, only three are able to live in decent comfort, the other seven being confined to a standard of life little, if at all, above the line of bare necessaries. Some figures relating to the poverty of East London—collected by Mr. Charles Booth, a very different kind of person from his notorious namesake—have a painful interest. In Shoreditch, Bethnal-green, Whitechapel, St. George's-in-the-East, Stepney, Mile-end Old Town, Poplar, and Hackney, there is a population of nearly 900,000. Of these, 35 per cent., or 316,000, belong to families whose weekly earnings are less than 21s. This 35 per cent. may be classed as the "poor," and they have been divided into four strata. Of these the lowest, numbering 1½ per cent., or about 11,000, are described as living the life of savages. Their food is of the coarsest description. Their only luxury is drink. How they live it is difficult to say. Above this stratum is another of about 100,000 people, or 11½ per cent., largely composed of shiftless, broken-down creatures, making only casual earnings of less than 18s. a week. It is a stratum of "social wreckage." These people, from an industrial point of view, are "worse than worthless." Next above them

* *Socialism, New and Old.* By William Graham, Professor of Political Economy at Queen's College, Belfast. (International Science Series.)—London: Kegan Paul, Trench and Co., 1891.

Problems of Poverty: an Enquiry into the Industrial Condition of the Poor. By John A. Hobson, M.A.—London: Methuen and Co., 1891.

Letters on Christianity and Socialism. By Alfred Barry, D.D., late Primate of Australia.—London: Cassell and Co., 1890.

The Economic Review. Published quarterly for the Oxford University Branch of the Christian Social Union. Vol. I.—London: Percival and Co., 1891.

is found a third stratum of 8 per cent., or 75,000, subsisting on intermittent earnings of from 18s. to 21s. a week. Among these are many low-skilled labourers and street-sellers, and others who suffer less from low wages than from irregularity of employment. The highest stratum of the "poor" numbers 129,000, or 14½ per cent. These have regular earnings of from 18s. to 21s. a week. These are generally "decent, steady "men, paying their way, and bringing up their "children respectably."

But over and above these four strata of the "poor," which make up 35 per cent. of the population, another 42 per cent., or 377,000, live upon earnings varying from 21s. to 30s. per week. Though these are normally above destitution, they are hardly in a position to save anything against "a rainy day," and the least misfortune may bring them into poverty. So that, strictly speaking, 77 per cent. of the people of East London rank as "poor."

In cities the evil of low wages is intensified by high prices. The poorer the family, the higher the prices it pays for the necessaries of life. The poor cannot pay wholesale prices for their shelter, but must buy at high retail prices by the week. They must live near their work, and thus keenly compete for rooms. For common articles of consumption they pay dearly, because they buy in small quantities, and the small retailer—himself a poor man who has a high rent to pay, and is outbid by many competitors—has to charge his customers for the labour of distribution. And if it is said that the poor are thoughtless and extravagant, let it be remembered that a hand-to-hand existence educates them in improvidence.

Not only are the housing and food of the poor dear, but also they pay high prices for a bad article. Of their miserable tenements it is needless to speak. In parts of London it is almost impossible for them to buy pure food. The prime necessaries of life are just those most easily adulterated:—

> There is (writes Mr. Hobson) some evidence to show that the poorer class of workmen do not consume a very large quantity of strong drink. But the vile character of the liquor sold to them acts on an ill-fed, unwholesome body as a poisonous irritant.

Among the lower grades of labourers another evil is the irregularity of their employment. While, on the one hand, we see large classes of workers habitually overworked (some of them toiling for eighteen hours a day), we see others in the same place seeking work in vain. In England there are more deaths from starvation than anywhere. In the poorer districts of London the death-rate among children is nearly three times what it is in richer parts. The number of paupers in workhouses is still deplorably large. In London one adult in every four dies dependent on public charity. Yet in London alone, ten years ago, more than £4,000,000 was spent by charitable institutions on the poor, and the sum must be larger now. It is a significant fact that, though London contains one-seventh of the population, it contains one-third of the indoor paupers. Of the total population over the age of 65, one-quarter are permanent paupers.

Is poverty increasing or diminishing? The last half-century shows a vast improvement in the industrial condition of the working-classes. It is believed that the aggregate of their incomes is growing more rapidly than that of other classes. There is clear evidence of an enormous growth of the lower middle-class out of the upper strata of the working-classes. But this improvement is, on the other hand, only a recovery from the state of things in the miserable seventy years preceding (1770—1840). And though wages have gone up, prices have risen too. The one great gain of the poor is the cheapness of bread: other necessaries, except tea and sugar, are dearer; and the rise in rents has been enormous. It is important to note that the spreading abroad of knowledge has made the poor half-conscious of new needs, while it has also made them know their power. There is, says Mr. Barnett of Whitechapel, "a "growing animosity of the poor against the "rich," and this spirit indicates a social danger.

Discussing the effects of machinery on the condition of the working-classes, the author quotes calculations which show that fifty men with modern machinery could do all the Lancashire cotton-spinning of a century ago. It would take 100,000,000 men to spin by the old methods the amount of yarn spun now. Yet it is questionable if all the mechanical inventions yet made have lightened the day's labour of a single human being. Machinery drove the workers from their scattered workshops into large factories; and it forced them to live in concentrated masses near their work. Instead of selling what they have made to consumers, they must now sell their labour-power to an employer. Nor is the personal relation between employer and employed what it used to. Not only is the worker more dependent, but the employer's sense of responsibility is correspondingly smaller. The triumph of machinery has led to a schism between classes. Machinery has also affected regularity of employment. Machinery must be kept working, because stoppage means heavy loss to the employer, and this induces him to give his hands regular employment. Still, competition periodically produces over-production, and this is followed by depression and irregularity of employment.

Machinery, moreover, has displaced labour, notwithstanding that it has provided work for many more hands than were employed before. But though it has not diminished the demand for labour, it has driven a large proportion of labourers to betake themselves to industries which furnish less steady employment than the great staple industries do. And vast hardship is caused to those skilled workers whom machinery displaces, because their special skill loses its value. In their new employments their old skill does not avail them. Of course other skilled workers—those whose work consists of manipulating the machinery — have largely benefited, as also in a less degree have unskilled workmen.

The influx of population from the country into large towns is another source of poverty. London, even ten years ago, was gaining from the country over 10,000 people a year. Of these none go to East London, because that district will not hold any more people. The number of the agricultural population has remained nearly stationary during the period of thirty years in which the whole population increased 40 per cent. That means that the whole of the natural increase of the country people is attracted to the towns. One cause of this is the agricultural depression caused by foreign competition and one-sided Free Trade, and consequent low wages. It is chiefly the farmers and farm-labourers who leave the rural districts. But the railway stamps out many small rural industries and handicrafts. The attraction of the town is, first, the prospect of higher wages — the higher prices being forgotten — and secondly, its cheerfulness and liveliness, which rustics, to whom towns are now easily accessible by railway, have learnt to appreciate. Another cause of the townward influx is indiscriminate and spasmodic charity, which attracts all the worthless elements from the villages. The worst of it all is that the people are thus brought out of more healthy into less healthy conditions of life. Those of the lower class who come to London have the chance of death doubled for them in a given year. It is the young, healthy, vigorous blood of the country that is thus exposed to danger. A pure Londoner of the third generation—that is, one whose grandparents as well as his parents were born in London—is very seldom found. Policemen, railway-men, carriers, omnibus-drivers, and many others whose work requires physical vigour, are largely drawn from the country. Physical deterioration is therefore a factor in the problem of city poverty.

On the subject of foreign immigration, and the competition of cheap foreign labour, there has been much exaggeration. But the inflow of a comparatively small number into a place where much of the work is low-skilled and irregular will often produce an effect seemingly quite out of proportion to the actual number of new-comers. And the constant infiltration of cheap immigrant labour is largely responsible for the existence of the sweating-workshops.

It is difficult to define "sweating." It has come to mean generally very long hours of labour, combined with low wages and unsanitary conditions of work. It is an error to suppose that the method of sub-contract necessarily involves sweating. It is often found without any sweating; and much of the worst sweating occurs where there is no sub-contracting and no ravenous middleman. Sweating is often found in the small tailors' workshops, where during the last few years there has been a fall of some 30 per cent. in the prices paid for work, and there has also been increased irregularity in the work. In Liverpool, Manchester, and Leeds there has been a rapid growth of sweating in the clothing trade. In the lower grades of boot-making sweating is also prevalent. "Perhaps no other "branch of the clothing-trade shows so large an "area of utter misery as shirt-making, which is "carried on chiefly by women." The commoner shirts are sold wholesale at 10s. 6d. per dozen. Of this sum the worker gets 2s. 1½d., and the sweater sometimes 4s. Sometimes a week's work will bring in a net gain of 3s. to 5s. There are other minor "sweating" trades, exhibiting the same evils.

Who is to blame for sweating? Is it the sub-contractor? Our author's remarks here are to the point:—

> The indignation of the tender-hearted but loose-thinking philanthropists, and short-visioned working-class orators, assisted by the satire of the comic journal, has firmly planted in the imagination of the public an ideal of an East London sweater; an idle, bloated middleman, whose expansive waistcoat is decorated with resplendent seals and watch-chains, who drinks his champagne, and smokes his perfumed cigar, as he watches complacently the sunken faces and cowering forms of the wretched creatures whose happiness, health, and very life are sacrificed to his heartless greed. Now a fair study of facts shows this creature to be little else than a myth. The miseries of the sweating-den are no exaggeration, they are attested by a thousand reliable witnesses; but this monster human spider is not found there. . . . . When the worst features of sweating are present, the master-sweater is nearly always poor, his profits driven down by competition, so that he barely makes a living. . . . The sweater in the vast majority of cases is the one man in the workshop who can and does perform each and any branch of the trade.

The middleman is necessary, under present conditions, to the work of distribution. Even where he makes large profits, we are not justified in describing such gain as excessive or unfair, unless we are prepared to challenge the claim of "free competition" to determine the respective money-values of industrial services.

Are we to shift the blame of sweating on to the employer? Doubtless there are employers who are able to pay wages above the market level without endangering their commercial position. Such as these must settle it with their own consciences if they inflict more hardship and degradation on their workers than is necessary, by paying wages insufficient for decent maintenance:—

> But this is not to be regarded as the normal position of employers. Among firms unsheltered by a monopoly, and exposed to the full force of capitalist competition, the rate of profit is also at the "minimum of subsistence," that is to say, if higher wages were paid to the employees, the rate of profit would either become a negative quantity, or would be so low that capital could no longer be obtained for investment in such a trade. Generally it may be said that a joint-stock company, or a private firm, trading, as most firms do, chiefly on borrowed capital, could not pay higher wages and stand its ground in the competition with other firms. . . . The individual employer, under normal circumstances, is no more to blame for the low wages, long hours, &c., than is the middleman. He could not greatly improve the industrial condition of his employees, however much he might wish.

Is it, then, the purchasing public that is to blame for sweating? Are wages low because the purchaser insists on low prices? Mr. Hobson, discussing this question, observes that "there is "no reason to suppose that customers are meaner "than they used to be," and that "they always "bought things as cheaply as they knew how to "get them." The customer "prefers to pay a low "price because he has no guarantee that by pay-"ing more he will get a better article." This is true, no doubt. But we are not sure that Mr. Hobson takes into account this important point —that it is a mania nowadays with every class to imitate the dress of the class above it. This is at the root of much of the "cheap-and-nasty" trade in wearing-apparel. If the poorer classes were content, as in old days, to dress according to their station, in clothing good of its kind, the trade in the "cheap-and-nasty" goods would be less, and the amount of sweating less. Still, it is true that "the problems of poverty would not "be solved even if we could ensure the extermi-"nation of the sweating trades." The bare subsistence which many poor and inefficient workers now obtain might be taken away; but their poverty and misery would be greater.

The first of the conditions which lie at the root of sweating is the excessive supply of low-skilled labour. The influx of rural population into the towns constantly swells this supply; as also does foreign immigration out of proportion to its numerical amount. The free importation from abroad of goods which compete in our markets with the goods made by "sweated" labour, *e.g.* German-made cheap clothing, makes the matter worse. The constant introduction of new machinery and the competition of women and young persons with men operate in the same direction.

Another condition is the multiplication of small workshops, which possess certain economic advantages over factories. And yet another condition is the irresponsibility of employers. The real employer is growing more "impersonal." The nominal employer is not the real employer. The real employers are the owners of the capital invested in the business. The other is merely a

manager, who is obliged to think only of the interests of the owners. Thus the real employer is completely severed from his "hands." This system is not all loss to the "hands," since they are more free from petty spite and unjust interference. But they lose that protection against the rigours of the labour-market which the responsible employer's humanity afforded in the old days.

We have now followed Mr. Hobson in some detail in his diagnosis of the social disease. The proposed "remedies" demand less attention. What we want are facts: mere theories are of less importance. An extension of factory legislation is not much of a remedy. Compulsory registration of workshops, adequate inspection, and improvement in the machinery of sanitary reform would be good in their way. But they would probably increase the misery of low-skilled workers, who would not by these means obtain either decent wages or regular employment. As to co-operative production, it is wholly inapplicable to unskilled workmen. Nor does Trade Unionism offer a much better prospect. The lack of leisure is an obstacle to combination, and the workers in sweating trades lack the mutual trust and other qualities which make combination possible. The whole tendency of a Trade Union must needs be to establish a trade monoply, and it is this which aggravates the condition of free unemployed labour. Unions of low-skilled labour can only be successful at the expense of outsiders. Such quack remedies as Public Workshops and the employment of labour by the State on uncommercial terms stand self-condemned. The Eight Hours Day has been too frequently discussed in all its bearings to need further consideration here. The difficulty about emigration schemes is that unskilled labourers are just those least fitted for life in a new country.

Mr. Hobson's chapter on "Socialistic Legislation" is the least valuable in the book. He does not warmly advocate advanced Socialism, but he seems more or less tolerant of its doctrines of plunder, and shows a tendency to whitewash them with high-sounding titles. Still his volume, as a whole, is a valuable aid to the study of the matters with which it deals.

CHURCH CEREMONIAL.

Having been under the impression that the Ritualistic fadmonger was even more rampant on the other side of the Atlantic than among ourselves we hardly know which fact is the more gratifying—the existence in the American Church of a demand for such a book as *The Ceremonies of a Low Celebration*, by Mr. William McGarvey, or the altogether admirable manner in which that demand has been supplied by the work in question. We have gone carefully into every part of it, testing it by the results, not only of our own researches, but of a good many years' close observation of the actual practice followed by priests of standing and repute on the Continent of Europe; and we are satisfied that an American priest who desires to celebrate the Divine Mysteries in accordance with authentic Catholic tradition may implicitly accept the author's guidance. It is a noteworthy point about the volume that it is of small bulk, handy, and compact. Yet the directions are full and clear; neither omitting anything, nor leaving any points obscure. These are great merits, as those will know who have had experience of other books of the kind.

We suppose there are still some who think it undesirable or unnecessary to detail the ceremonies of the Eucharistic Service in this minute fashion. They may be recommended to consider these points following:—(i) That such is the infinite solemnity of the Rite that no detail connected with it can be unimportant; (ii) that each of the points recommended for observance falls under one or other of two categories, either (1) being in itself an instructive piece of symbolism, or (2) exhibiting what experience proves to be the shortest, safest, least clumsy, and most reverent way for the Priest to do at the Altar what he has to do there; (iii) That for the celebrant to get into a fixed habit of performing the same bodily act each time in precisely the same way is to set his mind free for spiritual devotion; and (iv) That it is a safeguard against the distraction of the worshipper that every priest should celebrate the Liturgy in the same way, instead of each celebrant making his own personality prominent by individual peculiarities.

We lack the space to discuss fully the author's views as to the superiority, from a liturgical point of view, of the American Eucharistic Service over our own or that of the Scottish Church. His remarks have a good deal of truth in them; but there is one feature of the American form that seems seriously open to adverse criticism. We refer to the terms of the Invocation, which appear entirely to ignore the fact that the Consecration of the Elements has already taken place. In our own Book the corresponding passage occurs before the Consecration. The author vindicates the Priest's privilege to use his own private prayers during the course of the service, and we entirely concur. The Reformed Liturgy seems to have contemplated the use of this privilege. In the work before us the devotions chosen are taken from the Missal as now actually used in the West. As to ceremonial customs, the author contends with perfect truth that the Reformed Liturgy pre-supposes a knowledge of the traditional mode of celebrating the Service. In default of any single act of the Church setting up a new mode of procedure, the ceremonial in use prior to 1549 is to be continued, except in so far as it is precluded by the order now in force.

On the vexed question whether Sarum Use is to be taken as our guide in these matters, Mr. M'Garvey adopts what may be called the anti-Sarum view. Some of his chief points are answered—as we think successfully—by Mr. Morse in the tractate mentioned below. One thing at any rate is certain—that neither the Roman sequence of colours nor the distinctive features of later reformed Roman usage can have been pre-supposed by our Book of 1549. A conspicuous illustration occurs to us of the difficulty besetting the adoption of late Roman customs. The rubric directs the covering, after Communion, of the paten and chalice with a "fair linen cloth" or corporal. This accords with the ancient English usage. The modern Western custom has reduced this cloth to the pall—a piece of card-board covered with linen. The convenience of the pall as a covering for the chalice is, of course, obvious; but when Mr. McGarvey claims that it is a fair equivalent for "the fair linen" cloth, we must demur. We cannot see why one of the few old English customs which have come down to us by an unbroken tradition should be set aside so unceremoniously. It is all of a piece with the abolition of our beautiful ancient English surplices in favour of the poverty-stricken Ritualistic chemises devised by some cheap-and-nasty "ecclesiastical" tailor.

However, our points of difference with Mr. M'Garvey are not fundamental. We strongly recommend his book as a boon, not only to American priests, but *mutatis mutandis* to their English brethren. The volume has been issued at Philadelphia without bearing the name of any publisher. In this country it is to be had from Messrs. J. Masters and Co.

2. Mr. H. G. Morse, whose authority on matters ceremonial we shall still venture to uphold against certain ill-tempered and would-be "superior" critics, discusses with characteristic learning and lucidity *The English Liturgical Colours for the Season from Christmas to Candlemas and for Whitsun Week* (Charles Letts and Co.). The author proves quite clearly that white was the colour for the former, and red (with or without a slight admixture of white) the colour for the latter. There is nothing to support Mr. St. John Hope's theory that the colour-sequence of the Cathedral Church was that of the diocese. Half the Cathedrals were served by monastic orders, having their own customs which seculars might not follow. Salisbury was one of those having a chapter of secular canons. In the sixteenth century the Sarum service-books were used almost everywhere in England. The constant use of these books would have a preponderating influence in extending the Sarum colour-sequence. Mr. Hope has admitted that there is no such great diversity between the various English rules on the subject. That is not very different from saying that the Sarum custom is practically the English use in the 16th century—a remark that applies to more than the liturgical colours. The people who want to wear pea-green in church need to be assured that the notion is a mere modern fad. In neither Church nor State has green ever been a favourite symbolical colour in England. A green flag stands nowadays for Fenianism or the False Prophet. In churches abroad, where are green vestments to be met with, save on the rarest occasions? Red and white and purple and black are to be seen continually; but you may go to Mass daily for many months together and never find green used at all. This Anglican folly of adopting green vestments has thrown a most unnecessary stumbling-block in the way of restoring Catholic usages. It is one of those blunders from which people may be saved by a moderately keen sense of the ludicrous. In the eyes of Englishmen a man solemnly dressed-up in green is always an object of ridicule.

SHORT NOTICES.

The Three Boots is a very amusing piece of absurdity, perhaps better suited for a railway shillingsworth than for the more pretentious form in which it has been produced by Messrs. Dean and Co. But Mr. Stackpoole has shown in it some considerable power of inventing a story, and the mystery, though a very simple one when solved, interests the reader in its solution. Whether so eminently respectable and commonplace a personage as Mr. Bodgers would have been induced to act as he did, even by his passion for the lovely Miss Enwright, may, perhaps, be doubted, and we must own that the lovely Miss Enwright herself is rather rapid in accepting her more suitable lover. But these are mere matters of detail, and will not interfere with the reader's enjoyment of a certainly clever piece of burlesque.

We are not prepared to class *Khaled* among the best of Mr. F. Marion Crawford's novels, but, at the same time, all that he writes is well worth reading, and this tale of Arabia is full of interest and of effective local colour. It is, perhaps, somewhat too fantastic, as regards its plot, to attain to the first place among the author's novels, and it may not improbably be suggested that it is not altogether in keeping with Arabian life to represent Khaled as so devoted and Zehavah as so practical. There is certainly far more of the Western than of the Eastern element in the main subject-matter, which has been, perhaps, unconsciously suggested by some of the Teutonic legends in which love has breathed a human soul into a fay or mermaid. But in the present version, by way of change, it is the male and not the female who is to aspire to a human soul, and Khaled, who belongs to the upright Genii, is dependent for this priceless boon on his inspiring the earthly princess whom he is allowed to wed with a genuine and heartfelt affection. The story is occupied with his efforts to win that affection, and to substitute a true and sincere love for himself for the merely prudential motives which originally led Zehavah to accept him as her husband. He first tries the effect of jealousy, and pretends to devote himself to a beautiful Georgian slave, who is herself only too devoted to him. But this commonplace stratagem is defeated, and it is only when, through the malignant influence of the slave in question, he is brought into a position of extreme peril and danger that he succeeds in awakening in his wife's heart a genuine affection for him, and the story ends with his consequent acquisition of a human soul and his living happily ever after with the Princess. This bare outline of the plot does not present Mr. Crawford's novel in a very attractive light; but the novel itself is so cleverly worked out, and is made the opportunity of so much effective description, that it is far better reading than might appear from the bare outline. The present edition reproduces *Khaled* in a cheaper form, uniform with the 6s. issue of Mr. Crawford's novels in the same popular edition, a transition stage between the expensive first edition and the 3s. 6d. edition, which is that most likely to be conducive to the permanent popularity of the gifted writer.

The author of *A Manual of Doctrine and Practice for Church Teachers*, by the Rev. J Sidney Boucher, M.A. (Griffith, Farran, Okeden, and Welsh), thus describes his work:—"This "book will be found especially valuable to the "clergy at large, and to young curates in particular; as it contains abundance of good "material for scores of instructive sermons and "catechisings on points of the highest interest "and importance," and we think we may fairly confirm this statement, though if "young "curates" wish to convince their opponents they had better mix a little persuasion with Mr Boucher's arguments. There is a great deal of useful material in this volume. Much time and research have evidently been spent on it, and the author puts the result very clearly and forcibly before us. He is specially good on the points of the Bible being written for the Church and received on the authority of the Church, and we also commend his chapter on "Apostolic "Succession" for careful perusal. In fact, he has produced a "manual" which ought to be in the hands of every agent and advocate of Church Defence. They will find there material for a thousand strong arguments for it, and an answer to every objection against it; but Mr, Boucher's style is a little too trenchant to carry much weight with his adversaries. If he will forgive our saying it, we think he might sometimes have couched his arguments quite as forcibly in milder language, and, considering the dignity and seriousness of the subjects treated of in it, the volume should not have contained the two sets of verses which, clever and spirited as they are, would appear more suitably

in the columns of a newspaper than in the pages of *A Manual of Faith and Doctrine*.

"Fifty Years of Conservative Influence," in this month's *Blackwood*, is well worth reading. It is marked by a fair historical accuracy, which should attract careful consideration—indeed, *Maga's* political opinions are always distinguished by candour and moderation. We have not ourselves approved of the Government's scheme of Free Education; but we are quite willing to admit that "a mistake in political economy" does not make a man "either Radical or Conservative," and have no wish to reject a Government which has given us, in Sir Robert Peel's words, "peace, economy, and the restored confidence of powerful States." The magazine also contains some pleasant chapters entitled "Sketches from Eastern Travel" and a paper from the pen of "A Son of the Marshes," "On Fowlers and Wildfowling," which is delightful reading to all lovers of sport. Another interesting paper, "A Chapter of Reminiscences," with Lord Rosebery's *Pitt* as a text, is given us by Dr. Skelton, C.B., and contains some good criticism, both on the book and on the great statesman's character. Sir Herbert Maxwell discourses on "Pleasure" and Mr. Crowest on "Mozart," so it is evident *Blackwood* continues on the good old lines of catering well for all classes of readers, and has begun the new year with an excellent sample of its powers.

We were not fortunate enough to make acquaintance with the two volumes of stories by the late Malcolm McLennan which appeared some twenty years ago under the title of *Peasant Life in the North*. But we are none the less prepared to enjoy the reissue of a selection from those stories just published by Messrs. Macmillan, which takes its title from the first of the stories thus reproduced, *Muckle Jock*. The selection is mainly taken from the first of these volumes, but two of the chosen stories are added from the second volume; and though, of course, we cannot state that the stories thus selected are the best of the whole, we shall certainly be surprised if any of the original collection are better than those here reproduced. Each of these is a clever and effective sketch of Scottish peasant life, full of genuine pathos, relieved with touches of humour, which make them a very welcome addition to the supply of current fiction. As a rule, the picture given of the males is not so satisfactory as that of the females, and the estimate generally entertained of the standard of morality in Scotland is not likely to be raised by the present volume. Nor must we omit to notice the prevalence of marriages contracted from an utilitarian rather than from a lover-like point of view, which is a characteristic feature of the stories collected in the present volume. Each of these stories is, despite the undue amount of dialect introduced which necessitates a glossary, well worth reading, showing a keen appreciation of character and no small amount of literary skill in its portrayal; but perhaps the best of all these short and simple annals of the poor is that entitled "Kate Rose and her Bairns," which is the most touching and pathetic of them all. At the same time, we must regret that the ungainly, self-sacrificing heroine should have been represented as cherishing an unrequited affection for her medical attendant.

A somewhat factitious interest has been aroused in reference to the little volume *The Word of the Lord upon the Waters*, published by Mr. Heinemann, by the suggestion originally made by some rash newspaper correspondent that the sermons collected under that title were actually composed by the Emperor of Germany. As a matter of fact they were written by Dr. Richter, one of his Army Chaplains, though the Emperor himself, while at sea on his two recent voyages, in the years 1890-91, towards the Midnight Sun, preached them as there was no clergyman on board the vessel. In so doing he acted as a post captain used to do on board a man-of-war which carried no chaplain, and Dr. Richter's sermons were well adapted for the purpose. Apart from the special circumstances attending their delivery there is nothing very noteworthy about them, though they breathe throughout a tone of devout and reverent appreciation of the lessons which those who go down to the sea in ships should learn from their surroundings. The sermons during the first voyage deal with the praise of God, declared in the book of nature and are suggested by Psalm civ., while those of the second voyage are in the main a practical exposition of the miracle of the draught of fishes. When we call to mind who was the preacher, there is something very characteristic in the opening of the fourth sermon of this second course in which the great turning-point of Peter's life is illustrated by the great turning-point of the march of the Third Army Corps to Paris, when they turned all of a sudden from the great main road to Paris off at a sharp angle towards Sedan.

Correspondence.

LAND TAX.

Sir,—It appears to me that the Clergy are very hardly dealt with as to land tax. One of my predecessors, the Rev. J. Speare, paid £12 10s. annually for land tax. I, with quite £200 a year less than he had, pay £27 or £28 a year in January.

The landowners pay less than they did, the tithe-owners pay very much more. It has been intimated to me that Government gets the same amount as formerly, and that what it loses with the landlords is put on to the tithe. All I can say is that, if this is true, a very great injustice is perpetrated, for Goverment has clearly no right to expect to get always the same amount of land tax.

T. BARBER.

Elmsett Rectory, Ipswich, 27th January,

CARDINAL NEWMAN.

Sir,—At this time when the public sentiment of the community of Oxford is being appealed to on the question of the proposed erection of a statue to the late Cardinal Newman in Broad-street, Oxford, it may be well to lay before your readers Newman's own view of his position among his parishioners at Oxford, in days gone by, when he was vicar of St. Mary's—the period in his life which Canon Ince, in his letter to the *Times*, indicates as the one with which most inhabitants of Oxford prefer to connect his name.

I give the following extract from a letter written by Newman to Keble in 1840, in which he shows various reasons for resigning his post:—

. . . "It is certain that I do not know my Oxford parishioners; I am not conscious of influencing them, and certainly I have no insight into their spiritual state. I have no personal, no pastoral acquaintance with them. To very few have I any opportunity of saying a religious word. Whatever influence I exert on them is precisely that which I may be exerting on persons out of my parish. In my excuse I am accustomed to say to myself that I am not adapted to get on with them, while others are. On the other hand, I am conscious that, by means of my position at St. Mary's, I do exert a considerable influence on the University, whether on undergraduates or graduates. It seems, then, on the whole, that I am using St. Mary's to the neglect of its direct duties, for objects not belonging to it; I am converting a parochial charge into a sort of University office." ("Apologia.") Your obedient servant,

H. M. W.

THE NONCONFORMISTS AND EDUCATION.

Sir,—It is a strange fact in the history of the Nonconformists that they have turned entirely round as regards their attitude towards the question of the education of the people. In 1847 the Congregational Board declared that all Government interference with the religion and education of the people is at variance with sound principle; also that it injured the manly tone of self-reliance and love of liberty; and in 1852 this same kind of resolution was passed by them. Now Nonconformist Radicalism declares for free State schools pure and simple, and voluntaryism is out of their favour; and while they protest against State Church teaching in the schools as being contrary to the law, they seek to have State total abstinence taught, which is not in the Government Code, and, therefore, not according to the law they are now so desirous to enforce to its letter. Any comments would be unnecessary.

HERMES.

The Bishop of Peterborough has issued a letter to the clergy of his diocese, stating that though aware the most important part of the work necessary for the restoration of the Cathedral has been done, there still remains the transepts and the eastern chapel, which need repair. For this purpose the sum of £4,000 is still required, and the Restoration Committee have asked him to commend the needs to the consideration of the clergy of the diocese at large.

DOUBLE ACROSTIC.

ACROSTIC RULES:

A Prize of One Guinea is given every month for the successful solution of the Acrostics appearing in the *John Bull*.

The present monthly competition will include the Acrostics that are given on Jan. 2, 9, 16, 23, and 30.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competition so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic addressed to the ACROSTIC EDITOR of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 2.

(JANUARY, 1891.)

1. M		P
2. U	RANI	A
3. L	IMPE	T
4. E	DIT	H

Solutions have been received from Noryb, M.A.E.B., The Owl, Etak, White Hat, Chameleon, Garbir, Sociable, Dunston, Molly, Hadji, E.A.F., Iden, Edith, and Erica.

JULY PRIZE.—This has been won by
Miss C. V. Westoby (E.A.F.),
9, Earl's-avenue, Folkestone.

OCTOBER PRIZE.—This has been won by
Miss Marion Weir (Chameleon),
1, Clifton-crescent, Folkestone.

DECEMBER PRIZE.—This has been won by
Mrs. Richard Kennedy-Birley (Garbir),
Eccles, Manchester.

GARBIR.—Yes.

DOUBLE ACROSTIC, No. 4.

(JANUARY, 1892.)

PROEM.

If one is found within it maybe
The other you may chance to see.

1.

Music or money alike may suggest.

2.

An island off the Scottish coast.

3.

Some smokers rejoice in and others detest.

4.

In childhood's days one prizes most.

"One of the most amusing court experiences I ever had in connection with my duties," said a criminal lawyer's clerk, "was at the sessions at Bradford, in Yorkshire, Mr. Frank Lockwood, Q.C.—he had not then 'taken silk'—being mixed up in it. Mr. Lockwood, whom we had retained, had, after a most eloquent address and really admirable management obtained the acquittal of a notorious individual charged with burglary, whom we will call William Sykes. The next case on the list was an appeal, and in this also Mr. Lockwood appeared. At the very earliest stages of it certain deeds were required, and these were contained in a tin deed box, the key of which, it was discovered at the last moment, had been left behind by the clerk in charge of the case. I spoke a word or two to Sykes, who had just smilingly left the dock, and then I whispered Mr. Lockwood who at once rose, and addressing the Recorder, said: 'In gratitude to the learned Recorder and to the Court, my late client, Mr. Sykes, who has just left the dock, would be happy to solve this difficulty of the deed box by exhibiting his skill upon the lock with a hair-pin.' And, sure enough, Sykes smoothing down his hair, stepped forward, and did the trick in an instant. The truth of this is vouched for."

Among the stories attributed to Cardinal Manning few are better than that relating to Bishop Bramstone, who was once asked by a Catholic of note to recommend him a wife. She was to be "a lady of good family, endowed with a portion of this world's goods, and of suitable age." The Bishop's eye twinkled as he replied:—"Sir, you have mi-taken my name. It is Bramstone, not Brimstone. I do not make matches."

JOHN BULL.

LONDON, JANUARY 30.

Mr. S. Montagu, M.P., in a letter to Mr. Goschen on his currency proposals, after condemning the contemplated increase in the Bank of England's fiduciary issue, writes:—"Your forcible and successful action in converting the public debt inflicted great loss on the investing public. I do not refer solely to the discount at which Consols stand in the market, but I also wish to point out that Continental Powers have, in consequence of your success, been enabled to convert their public debts and to issue loans at a reduced rate of interest or at advanced prices, to the disadvantage of this capitalist country. I may cite the recent issues of France and Germany, also the conversion of the Russian, Dutch, Belgian, Hungarian, Egyptian, and Turkish loans. The reduced income obtainable in late years from first-class investments has induced our public to sell their former holdings of the best Continental securities, and to invest in Colonial, Indian, and American bonds and shares, not always to their advantage, or to the advantage of the country as a whole. You have also promoted this exodus of Continental securities by your prohibitory scale of stamp duties on bonds, shares, &c., which is a kind of protection working continuously to the advantage of our Continental competitors. The serious aspect of this change in investments is that we cannot, as formerly, diminish a Continental demand for gold by the sale of European securities, consequently an increased store of gold is urgently needed."

Mr. Oscar Browning, in an article in our Cambridge contemporary, *Granta*, says:—"The Duke of Clarence, or Prince Edward, as all Cambridge men prefer to call him, came up to the University not altogether a stranger. Mr. J. K. Stephen had with excellent judgment been asked to prepare him at Sandringham. He not only taught him a good deal, but inspired him with a knowledge of and love for the life which he was intending to lead in these Academic Shades. Besides this, he arranged that various young Cantabs should be asked to stay at Sandringham so that the Prince on his arrival might find himself among friends. Notable amongst these was Mr. Harry Cust, of Trinity, who remained, perhaps, the most intimate friend of the Prince during his stay here, and who undertook the task of introducing him into Cambridge society, if, indeed, such a process can be applied to Princes. It is said that whilst at Sandringham Cust was lighting his pipe, when the Prince remarked, 'That is not the way to light a pipe.' Cust, who had smoked considerably more pipes than the Prince, was somewhat nettled, and exclaimed, 'Teach your'—grandmother he would have said, but remembering who that grandmother was, concluded with a magnificent aposiopesis. This is typical of the relations in which the Prince stood to his Cambridge friends, familiarity tempered by a consciousness of the proximity of the dread unknown. The Prince lived in a garret in Neville's Court, on the last staircase on the south side, his governor, Mr. Dalton, occupying the adjoining set of rooms. Professors Stuart and Vernon Harcourt lived below, and these rooms were found extremely convenient for giving Royal dinner parties, as Professor Stuart has told us in the *Star*. The Prince dined at the high table in the hall, and wore a nobleman's gown, a form of dress which, when I was an undegraduate, was confined to two classes of persons, noblemen and undergraduate Fellows of King's. The Prince, however, did not wear the high hat which properly goes with the dress, but preferred the college mortar-board. On ordinary occasions he donned the Trinity blue gown, and, notwithstanding his general neatness in apparel, I once saw him at a Musical Performance in King's College Chapel dressed as shabbily as the most enthusiastic supporter of Cambridge traditions could desire.

"Great pains were taken with the choice of the Prince's undergraduate acquaintances. He did not, at any rate at first, associate with a fashionable set, but chose his friends chiefly among Trinity scholars. He belonged to the Union and to the Pitt, but not to the Athenæum. He entered into all the usual amusements of the place, attended concerts, rode, played hockey and lawn tennis, and was several times 'tubbed,' although I never heard of his risking himself at football. Stories might be told about each of these occupations. The Trinity Hockey Club was started for the Prince's benefit, and those who joined it were warned that he was wont to wield his club with more vigour than discretion. He played lawn tennis, not unfrequently in the garden of King's College. In riding, he sometimes lent a horse to a friend, once with most disastrous consequences, as the horse bolted up Trinity-lane before the rider had his feet in the stirrups, galloped along Rose-crescent, and injured himself so much against the pillars of the Guildhall verandah that he had to be shot.

"At Trinity, Mr. Joseph Prior was a most careful and appropriate tutor. A strong friendship was formed between tutor and pupil. When the Prince had become a Freemason, Mr. Prior determined to follow his example, and was initiated in my rooms, which were turned into a lodge for the purpose. When the Prince became a Master Mason I gave him my own Master Mason's badge with the University arms. It holds a conspicuous place in his Masonic photographs. The departure of the Prince was celebrated by a magnificent ball, given in Mr. Prior's country villa on the Trumpington-road, which must live in the memory of all who were present at it. The house was encased with artificial ball-rooms, supper-rooms and retiring-rooms. The garden was laid out with coloured lamps, and the music was the Blue Hungarian Band. The more minute care of Prince Edward's education was entrusted, under the general superintendence of Canon Dalton, to Mr. H. C. Goodhart, of Trinity, who completed the work which Mr. Stephen had begun. Mr. Goodhart was the Prince's constant companion, and his work was repaid by sincere gratitude.

"The Prince was only allowed to dine out in certain houses, a selected number of masters and professors. He went freely to his friends' rooms. Indeed, it was said that he preferred not to answer a note, but brought the reply in person. He entertained a good deal, and a very varied society. The dinners were always thoroughly agreeable and without ceremony. It had been intended that he should pass one year at Cambridge and one year at Oxford, but his first year was so pleasant and profitable to him that he had no inclination to enlarge his experience by visiting the sister University. It would have been a great loss of time to have begun over again to make new friends. During his second year the Prince mixed with a more fashionable set than he had gathered round him at first. Still, throughout, he sought the society of reading men, and there were few prominent undergraduates of that day who could not claim his acquaintance or friendship. Indeed, few men have taken their degree at the University with a larger circle of companions of whom he had reason to be proud. Prince Edward struck people in different ways. As to his high character and gentlemanly bearing all were agreed; but there were differences of opinion as to his intellectual calibre. His extreme shyness stood greatly in his way. Naturally strong, it had been intensified by the very education which was intended to remove it, and his rank, instead of giving him confidence, produced the contrary effect. He need not have been so distrustful of his powers. In speechmaking and in conversation he was often best when taken unawares.

Mr. J. W. Clark, the University Registrar, delivered a lecture at Cambridge last week on the history and growth of Cambridge. He commenced by asking his hearers to transport themselves to a time when the town of Cambridge consisted solely of a few houses on the ruins of the Roman camp of Camboritum, which was occupied by the Normans and fortified by earthworks, &c. He denied that any fortifications now to be seen were originated by the Romans, and added that the only fortifications which have survived were those built by the Normans to defend the ford which was situated where the great bridge now stands, and which was an important one, being on the main road to the north. He fully explained his reasons for believing that Camboritum was situated at what is now called Castle-end, and said he believed the river subsequently took its name from the town and not the town from the river. The churches of St. Giles and St. Peter were built by the Normans and then a string of houses extended towards the river and came to be known as Bridge-street. Another evidence of Norman influence was to be found in Holy Sepulchre and old All Saints' churches. St. Benet's was an exceedingly early church and was generally called Saxon, but he would prefer to call it pre-Norman. It was suggested that the church existed before the Norman castle and was surrounded by a small village, which occupied the plain, while the castle, the two churches, and the houses of residents and their retainers occupied the hill. At any rate, the settlement by St. Benet's Church grew into a populous town and joined the houses at Castle-end. Henry the Third granted a charter of consolidation to the town, and conceived the idea of fortifying the place, but all he did was to dig a ditch which came to be known as the King's Ditch. That was done in 1268, and the ditch extended from the King's Mill and rejoined the river nearly opposite the Pepysian Building at Magdalene College. The ditch was never fortified, as was intended, though there were two gates, one called Trumpington-gate, which probably stood against the junction of Pembroke-street and Trumpington-street; and a second, called Barnwell-gate, which stood nearly opposite Christ's College. One of the principal thoroughfares of the town at that time had now disappeared, with the exception of a small portion now known as Trinity Hall-lane. This street communicated with numerous hithes. The only hithe now existing was known as Fisher's-lane. In those days the hithes were of the greatest importance, because the river was the main thoroughfare of commerce.

The religious orders established themselves here very early. The first were the Augustinians, who established themselves close to the little church of St. Giles and afterwards removed to Barnwell. The nunnery of St. Rhadegund was established where Jesus College now stands. They were followed by the Hospital of St. John, now St. John's College, the Franciscans, where Sidney College now stands, the Carmellites where Queen's now is, and the Dominicans where Emmanuel at present stands. Most of these were outside the town proper, but the Franciscians and Carmellites managed to get inside, and another Augustinian house was built where the new museums now are. Monks' hostels were built where Magdalene and Trinity Hall now stand, for the benefit of young monks who wished to take advantage of the education given in the University. Passing on to speak of the University, he said it was impossible to say that the University was founded, for it was gradually developed, but a University did exist in the twelfth century. The first recognition of the University by the King was in 1266. The students were totally different to those of to-day; they lodged where they liked, it was no one's business to look after them, and only the select few who wished to remain to teach proceeded to degrees. The collegiate system was founded for the benefit of Masters of Arts who so remained to teach. It was inaugurated at Oxford with Merton College, and the Bishop of Ely, Hugh de Balsham, followed suit with the establishment of Peterhouse, in 1284. The example of Peterhouse was followed by the University itself, who founded Clare. That was unsuccessful, and it was refounded two years later by Lady Clare, from whom it took its name, having been known before as University Hall. This was rapidly followed by Pembroke Hall (1347), Gonville Hall (1348), Trinity Hall (1350), and Corpus Christi (1352). University schools were built where the University Library now stands about 1400. Referring to King's, the lecturer said the only site Henry VI. could find when he wished to build his college in 1443, was behind the University Library. Two years afterwards it was found that the college was not large enough, and the King gradually obtained the large site now occupied by the college, and which covered a whole parish, including the parish church of St. John the Baptist. This caused much ill-feeling among townspeople.

Very soon afterwards the Queen followed the example of her husband by founding Queens', and St. Catharine's was built on a site opposite Queens' by a Provost of King's. Bishop Alcock of Ely turned the Nuns out of the house of St. Rhadegund on the pretext that they were of bad character, and wasted the property of the Nunnery, but the accounts that he had found seemed to indicate that this was unjustified. He found the same pretext was used against the Hospital of St. John. He therefore thought it was a figment put forward by a wealthy Prelate who wished to found a college of his own. The Lady Margaret, soon after, founded Christ's College; St. John's was established soon after her death on the site of the Hospital, and was shortly followed by Magdalene. Then came the foundation of Trinity College. That looked like as great a disturbance of the existing state of things as in the case of King's, but it was really not so bad, though it took a larger area. Several scholastic houses were taken possession of by Henry VIII. and combined in one college. Immediately after that came the second foundation of Gonville and Caius on its present site. Emmanuel was founded on the site of the Dominican House, Sidney on the site of the Franciscans, and lastly, in 1800, Downing College was inaugurated. That showed how the colleges succeeded one another and gradually occupied the river bank. Nor were they contented with one bank, but first one and then another college enclosed pieces of common land on the opposite side of the stream. In concluding, Mr. Clarke detailed the history of King's College, and explained the manner in which the early colleges were usually founded, instancing Peterhouse, which he said took about 300 years to assume its present form.

The Meteorological Council have just issued a useful publication entitled *Ten Years' Sunshine in the British Isles*, 1890-91. The observations have been taken at forty-six stations, well distributed over the country—except for Scotland and Wales. At the great majority of stations the instrument used is the Campbell-Stokes sunshine-recorder, which focusses the sun's rays, by means of a glass ball, on to a card fixed in a brass frame. The instrument records only bright sunshine, which burns the card when no mist is present, or no cirrus or other clouds obstruct the rays. The tables show that December is the most sunless month of the year. Jersey stands first on the list of stations, as it does in nearly all months of the year, having 23 per cent. of possible duration, while Dublin has 21 per cent., and St. Ann's Head 20 per, cent., and London has a miserable record of 2 per cent. A great increase is noticeable in February, when Jersey has the greatest amount, viz., 31 per per cent., and London the least, 9 per cent. In April, London begins to compare more favourably with other places situated in the suburbs, and May is the sunniest month of the year, while June and July are by no means as sunny as might be expected. August is a good month, expect in the north-west of Ireland and Scotland. September and October exhibit a considerable decrease, and November is the only month in which the Channel Islands are not the most sunny part of the British Isles. The sea-coast generally is more sunny than inland parts, while large manufacturing cities, such as Glasgow, compare badly with stations in their neighbourhood. In the late autumn Ireland generally receives more sunshine than the most of England.

The new number of the *Board of Trade Journal* contains some extracts from a valuable report by the French Agent at Victoria on the salmon industry in British Columbia. Among the details noted by him is the fact that the best fish are almost always taken on the outflow of the river in the place where the fishermen endeavour to meet the fish on their arrival from the sea. A boat is often filled with several hundred fish in a single drift net of from 400 to 500 metres. It is calculated that on certain days the total of the Fraser fishery amounts to not less than 150,000 salmon, which are passed through all the different phases of preserving, and are ready to be forwarded for the market on the same day. An ingenious apparatus used to take the salmon, chiefly on the Columbia River in the United States, is described. A large wheel, fixed at a certain distance from the bank, is put in motion by the current. The blades of this wheel are provided with a network of iron wire intended to raise from the water any large object coming in contact with them. A sort of bar-work starting from the wheel is so placed as to increase the strength of the current in such a manner as to force the fish passing on this side of the river to go in this direction. The salmon, wishing to cross the very rapid stream where the wheel is placed, is raised out of the water by the iron wire on the blades. In the rotary movement the salmon is carried to the centre of the wheel, whence an inclined plane conducts it into vast open reservoirs placed in the stream, where it can be kept alive for some time. A system of pulleys provides for the raising of these reservoirs, the water flows out, and the salmon is carried in boat-loads just as it is required for preparation.

Reuter's special correspondent now in Russia met in the course of his investigations a steward, Ivan Ivanovitch, who had been through the Crimean War. He was wounded at Balaclava, and gave a vivid description of the charge of the Light Brigade:—"We were sorry for them, he said, they were such fine fellows, and they had such splendid horses. It was the maddest thing that was ever done. I cannot understand it. They broke through our lines, took our artillery, and then, instead of capturing our guns and making off with them, they went for us. I had been wounded in the charge of the Heavy Brigade in the morning, and was slightly wounded. We had all unsaddled, and were very tired. Suddenly we were told, 'the English are coming.' 'Confound them,' we said. My Colonel was very angry, and ordered his men to give no quarter. I was lying at some distance with my wound bandaged when I saw them coming. They came on magnificently. We thought they were drunk from the way they held their lances. Instead of holding them under their armpits they waved them in the air, and, of course, they were easier to guard against like that. The men were mad, sir. They never seemed to think of the tremendous odds against them, or of the frightful carnage that had taken place in their ranks in the course of that long, desperate ride. They dashed in among us, shouting, cheering, and cursing. I never saw anything like it. They seemed perfectly irresistible, and our fellows were quite demoralised. The fatal mistake we made in the morning was to receive the charge of your Heavy Brigade standing, instead of meeting it with a counter-shock. We had so many more men than you, that had we continued our charge downhill, instead of calling a halt just at the critical moment, we should have carried everything before us. The charge of your Heavy Brigade was magnificent, but they had to thank our bad management for the victory. We liked your fellows. When our men took prisoners they used to give them our vodka. Awful stuff it was, more like spirits of wine than anything else. Your fellows used to offer us their rum in exchange, but we did not care for it; it was too soft and mild. The Russian soldier must have his vodka."

An important *Bulletin* on the forest and mineral wealth of Brazil has lately been issued by the Bureau of the American Republics. The forests of Brazil abound in woods of great value, some of the finest of which are said to be entirely unknown in Europe. With regard to mineral resources, Brazil is not less fortunate. Scientific explorers have found great deposits of coal and iron, and have also proved that the country possesses copper, manganese, and argentiferous lead ore. There are also mines of gold and diamonds. Diamonds are co-extensive with the gold deposits, and, like that metal, are most abundant in Minas Geraes, where they have been found since 1789. The most important locality known for the production of these gems is the district of Diamantina, in the above-named State. They are found in Parana, in the gravels of the River Tibagy, and in the bed of rivers dry during the summer. Since the discovery of diamonds at the Cape of Good Hope, the Brazilian production has greatly diminished. As regards iron, the State of Minas Geraes abounds with it. It is not found in veins or strata, buried deep in the earth, but in enormous beds, often lying at the surface, or in mountain masses. These vast deposits are worked only by small scattered furnaces, charcoal being used in the reduction of the ore. Of these small furnaces there are five groups, producing about 3,000 tons annually, the product being used in the surrounding districts in the manufacture of articles of home consumption, such as hoes, shovels, picks, drills, nails, horseshoes, &c. In the state of San Paulo are found deposits similar to the best Norwegian ore; and one of the mines is worked by the Government establishment near the village of Sorocaba. The establishment has two furnaces, and produced in one year about 700 tons of pig-iron. The ore has about 67 per cent. of iron. In Santa Caterina, not far from a harbour accessible to the largest vessels, are vast deposits of hæmatite, containing, on an average, 30 per cent. of manganese, and 20 to 30 per cent. of iron. In the State of Goyaz, as in Minas Geraes, are found enormous masses of the ore itaberite.

In a paper recently read before the Norfolk and Norwich Archæological Society, Mr. L. G. Bolingbroke, in dealing with pre-Elizabethan plays and players, pointed out how the Church and the Drama were associated in those times. He mentioned how highly dramatic in character were some of the religious ceremonies which were performed in our cathedrals and churches before the Reformation. In the old church accounts of Yarmouth between 1462 and 1512, we find several entries of payments "for making a new star," "for leading the star," "for a new balk line to the star, ryving the same star," and so forth. These items relate to the mechanical contrivances employed in the production of the ceremony known as "The feast of the Star," which was performed upon the Festival of the Epiphany. The magi, represented by two priests, entered the church by the west door, and proceeded up the nave until, on approaching the chancel, they perceived a star hanging before the crucifix on the rood loft, whereupon they exclaimed: "Behold the star of the East." The star, moving back by means of lines and pulleys, led them to the high altar, where, on drawing aside a curtain, a living child would be discovered, representing the infant Saviour. At the same time three priests, dressed as kings, and attended by servants bearing presents, met, from different directions, before the altar. The offerings having been made to the child, the kings and magi engaged in prayer before the altar, until a boy, representing an angel, addressed them with the words: "All things which the prophets said are fulfilled," and then the festival concluded with chanting.

There are numerous entries relating to the setting up of the Easter Sepulchre. A wooden sepulchre or tomb would be brought into the church and placed on the north side of the chancel on Good Friday, and watched until Easter day, when, by means of pulleys an image of the Saviour, which had been previously placed inside, was raised from the tomb and set up with great reverence by the officiating priests in the chancel. But, in addition to such ceremonies as these, we find mention made of other performances taking place in the church, from which the churchwardens derived quite an income. Thus, in 1473 and 1486 there were plays on Corpus Christi day, in 1489 a play at Bartholomewtide, and in 1493 a game played on Christmas Day. These productions necessitated the acquisition by the churchwardens of certain stage properties, which they would at times lend out for use in other churches of the neighbourhood. Thus, in the churchwardens' accounts for Bungay Holy Trinity, we find a payment of 12d. to one William Holbruck for riding to Yarmouth for the "game gear."

Proceeding to consider how the religious houses of the country regarded plays and players, Mr. Bolingbroke pointed out that the accounts of the expenses incurred by the Priory of Thetford, from Christmas 1461, to the time of its dissolution, in 1560, were of considerable assistance. These accounts contain several hundred entries of payments made to players, minstrels and waytes, but no mention of players occurs prior to the 13th year of Henry VII., when a sum of 2s. was given to the minstrels and players "in festo Epiphie," on the occasion, perhaps, of a performance of *The Feast of the Star*, already described. In the same year occurs the payment of 4s. "in regard twelve capital plays;" no doubt a series of miracle plays, similar in subject to the twelve plays

to which we shall hereafter refer as being performed by the trade guilds in Norwich.

In the 19th year of Henry VIII. the Thetford accounts contain an entry of a contribution of 12d. to the Play of Mildenhall, and four years later gifts of 16d. to the Ixworth Play, and 4d. to the Shelfanger Play, while in the second year of Henry VIII. we meet with a donation of 2s. to the Play of St. Cuthbert parish, Thetford. With the eleventh year of Henry VIII. we find a series of items, such as "lusoribus cum adjutorio conventus, 2s.;" "jocatoribus cum adjutorio conventus, 2s.;" and "jocatoribus in Nativitate Domini cum auxilio conventus, 20d." These representations, with the assistance of the convent, usually occurred twice or thrice in every year, but in the 22nd year of Henry VIII. there were five performances. After this date, however, only three such entries are met with, and from the 24th year of Henry VIII. they ceased altogether. I think we are safe in assuming that the "lusores" or "jocatores" here mentioned were strolling play actors; but in the Norwich Cathedral convent rolls of the fourteenth century are numerous items relating to "histriones" and "joculatores," which terms at that period appear to have included minstrels, jugglers and harpers, as well as players.

It must not be supposed, however, that Thetford Priory confined its hospitality to players of purely religious miracle plays and mysteries, for, on the contrary, its doors and its purse-strings appear to have been alike open to any band of players strolling through the country side, as we find that during the reign of Henry VIII. the King's players, the King's jugglers, the King's minstrels, and the King's bearwards all visited the priory, and were paid sums ranging from 4d. to 6s. 8d. On one occasion (16 Henry VIII.) Cornyshe, the master of the King's chapel, was paid 3s. 4d. by the Prior, while Master Brandon and Master Smith were more than once rewarded as "Jugglers to the King." Some idea of the number of players attached to Royal or noble patrons who were making "provincial tours" in the days of Henry VIII. may be formed from the fact that in addition to those already mentioned, the Queen's players, the Prince's players, and the players of the Queen of France, the Duke of Norfolk, the Duke of Suffolk, the Earl and Countess of Derby, Lord and Lady Fitzwalter, the Lord Privy Seal, the Lord Chancellor, Sir Thomas Challoner, and two gentlemen named Marks and Barney, all visited the convent in turn. The situation of Thetford no doubt rendered it a convenient resting-place for a footsore player; but we find that even such an out-of-the-way place as Hickling Priory received visits in one year from the King's and the Earl of Orford's bearwards and from the King's players.

A writer in *Harper's Magazine* points out that, after all, the thing best worth seeing at the Chicago Exhibition will be Chicago itself. Speaking of the very tall buildings, which are characteristic of modern Chicago, the writer says:—"I do not know how many tall buildings Chicago contains, but they must number nearly two dozen. Some of them are artistically designed, and hide their height in well-balanced proportions. A few are mere boxes punctured with window-holes, and stand above their neighbours like great hitching-posts. The best of them are very elegantly and completely appointed, and the communities of men inside them might almost live their lives within their walls, so multifarious are the occupations and services of the tenants. They have adopted what they call 'the Chicago method' in putting up these steepling hives. This plan is to construct the actual edifice of steel framework, to which are added thin outer walls of brick or stone masonry, and the necessary partitions of fire-brick, and plaster laid on iron lathing. The buildings are, therefore, like enclosed bird-cages, they cannot shake or tumble down. The exterior walls are mere envelopes. They are so treated that the buildings look like heaps of masonry, but that is homage paid to custom more than it is a material element of strength. These walls are to a building what an envelope is to a letter, or a postage-stamp is to that part of an envelope which it covers. The Chicago method is expeditious, economical, and in many ways advantageous. The manner in which the great weight of houses so tall as to include between sixteen and twenty-four stories is distributed upon the ground beneath them is ingenious. Wherever one of the principal upright pillars is to be set up, the builders lay a pad of steel and cement of such extent that the pads for all the pillars cover all the site. These pads are slightly pyramidal in shape, and are made by laying alternate courses of steel beams crosswise, one upon another. Each pair of courses of steel is filled and solidified with cement, and then the next two courses are added and similarly treated. At last each pad is eighteen inches thick, and perhaps eighteen feet square; but the size is governed by the desire to distribute the weight of the building at about the the average of a ton to the square foot.

"This peculiar process is necessitated by the character of the land underneath Chicago. Speaking widely, the rule is to find from seven to fourteen feet of sand superimposed upon a layer of clay between ten and forty feet in depth. It has not paid to puncture this clay with piling. The piles sink into a soft and yielding substance, and the clay is not tenacious enough to hold them. Thus the Chicago Post-office was built, and it not only settles continuously, but it settles unevenly. On the other hand, the famous Rookery Building, set up on these steel and cement pads, did not sink quite an inch, though the architect's calculation was that, by squeezing the water out of the clay underneath, it would settle seven inches. Very queer and differing results have followed the construction of Chicago's biggest buildings. and without going too deep into details, it has been noticed that while some have pulled neighbouring houses down a few inches, others have lifted adjoining houses, and still others have raised buildings that were at a distance from themselves. The bed of clay underneath Chicago acts when under pressure like a pan of dough or like a blanket tautened at the edges and held clear of underneath support. Chicago's great office buildings have basements but no cellars. I have referred to the number of these stupendous structures. Let it be known next that they are all in a very small district, that narrow area which composes Chicago's office region, which lies between Lake Michigan and all the principal railroad districts, and at the edges of which one twenty-fifth of all the railroad mileage of the world is said to terminate, though the district is but little more than half a mile square or 300 acres in extent. One of these buildings—and not the largest—has a population of 4,000 persons. It was visited and its elevators were used on three days, when a count was kept, by 19,000, 18,000, and 20,000 persons. Last October there were 7,000 offices in the tall buildings of Chicago, and 7,000 more were under way in buildings then undergoing construction. The reader now understands why in the heart of Chicago every work-day evening the crowds convey the idea that our Broadway is a deserted thoroughfare as compared with, say, the corner of Clark and Jackson streets. These tall buildings are mainly built on land obtained on ninety-nine year leasehold. Long leases rather than outright purchases of land have long been a favourite preliminary to building in Chicago, where, for one thing, the men who owned the land have not been those with the money for building. Where very great and costly buildings are concerned, the long leases often go to corporations or syndicates, who put up the houses."

Chicago is very much a city of villa residences. We are told "the visitor's heart warms to the town when he sees its parks and its homes. In them is ample assurance that not every breath is 'business,' and not every thought commercial. Once out of the thicket of the business and semi-business district, the dwellings of the people reach mile upon mile away along pleasant boulevards and avenues, or facing noble parks and parkways, or in a succession of villages green and gay with foliage and flowers. It is said that the clerks and small tradesmen who live in thousands of these pretty little boxes are the owners of their homes; also that the tenements of the rich display evidence of a tasteful and costly garnering of the globe for articles of luxury and *virtu*. A sneering critic, who wounded Chicago deeply, intimated that theirs must be a primitive society where the rich sit on their door-steps of an evening. That really is a habit there, and in the finer districts of all the Western cities. To enjoy themselves the more completely, the people brings out rugs and carpets, always of gay colours, and fling them on the steps—or stoops, as we Dutch legatees should say—that the ladies' dresses may not be spoiled. As these step clothings are as bright as the maidens' eyes, and and as gay as their cheeks, the effect may be imagined. In front of many of the nice hotels the boarders lug out great arm-chairs upon the portal platforms or beside the kerbs. There the men sit in rows, just as I can remember seeing them do in front of the New York Hotel and the old St. Nicholas Hotel in happy days of yore, to smoke in the sunless evening air, and to exchange comments on the weather and the passers-by.

"It is in Chicago that we find a great number of what are called boulevarded streets, at the intersections of which are signs bearing such admonitions as these:—'For pleasure driving. No traffic wagons allowed;' or, 'Traffic teams are not allowed on this boulevard.' Any street in the residence parts of the city may be boulevarded and turned over to the care of the park commissioners of the district, provided that it does not lie next to any other such street, and provided that a certain proportion of the property-holders along it are minded to follow a simple formula to procure the improvement. Improved road-beds are given to such streets, and they not only become neat and pretty, but enhance the value of all neighbouring land. One boulevard in Chicago penetrates to the very heart of its bustling business district. By means of it men and women may drive from the southern suburbs or parks to the centre of trade, perhaps to their office doors, under the most pleasant conditions. By means of the lesser beautified avenues among the dwellings men and women may sleep of nights, and hide from the worst of the city's tumult among green lawns and flower beds.

"The best parks face the great lake, and get wondrous charms of dignity and beauty from it. At the North Side the Lincoln Park commissioners, at great expense, are building out into the lake, making a handsome paved beach, sea-wall, esplanade, and drive to enclose a long, broad body of the lake water. Although the great blue lake is at the city's edge, there is little or no sailing or pleasure-boating upon it. It is too rude and treacherous. Therefore these commissioners of the Lincoln Park are enclosing, behind their new-made land, a water-course for sailing and rowing, for racing, and for more indolent aquatic sport. The Lake Shore Drive, when completed, will be three miles in length, and will connect with yet another notable road to Fort Sheridan twenty-five miles in length."

ARTS AND LETTERS.

The excavations of the German School at Magnesia ad Mæandrum, under the direction of Dr. Kern, have now reached the agora, where, besides other antiquities, two statues of Athene have been found. One wears the *chiton poderes*, fastened at the shoulders and arms by brooches and folded crosswise on the breast. In front of the *chiton* is a representation in relief of the emblem of Athene, viz. a Medusa head, with its serpents touching the breasts and reaching up the neck. The statue is of natural height, but of the arms only detached fragments were found. The second statue is 1½ mètres high, and bears aloft in one hand a spear, and in the other a shield. Both statues were unfortunately headless. Other discoveries include two colossal statues of women, about 2½ mètres high, clothed in long garments reaching in folds to the ground, with a mantle covering the head. They are supposed to represent the city of Magnesia. Of the heads only one was found on the ground, and it is probable the other will be found close by. Two other statues represent two Amazons on horseback, with their husbands holding the reins. At the same time many inscriptions were found.

M. Detaille, the eminent painter of military subjects, is putting the last touches to an historical

work, which will prove one of the chief attractions of the forthcoming *Salon*. The picture represents the "Surrender of Huningen," which, garrisoned by French troops, refused to haul down its flag until three months after the disaster of Waterloo had rendered all further resistance useless.

The literary executors of the late Cardinal Manning are the Very Rev. Dr. Butler and the Rev. H. Bayley, members of the Congregation of the Oblates of St. Charles.

Cardinal Manning has left no autobiography; but there are many letters from men famous in Church and State arranged in a row of red boxes at Archbishop's House, many of them dating back to his Anglican days.

The latest excavations at Epidaurus have brought into light the ancient building at the south-east of the Temple of Æsculapius and to the north of the Temple of the Artemis, and herein were discovered the altar on which the victims were sacrificed. Around it was a layer of black earth, in which were found ashes and bones of animals, with many fragments of small terra-cotta vases and bronzes. One terra-cotta fragment is important because it contains some archaic inscriptions belonging to the first years of the fifth century B.C., being another *anathemata* to Æsculapius and Apollo. To the north-east of the Temple of Æsculapius were unearthed some *bathra* and *exhedræ*, and some votive inscriptions of Hellenic and Roman times. The whole *diazoma* of the temple was also cleared.

Sir Arthur Sullivan has completed the incidental music for the poetical play written by Lord Tennyson for Miss Ada Rehan and the Daly Company. This work was undertaken at the special request of the Laureate, who penned a graceful letter to Sir Arthur to induce him to undertake the task.

Rubinstein has neither accepted nor refused the offer made to him by Mr. Abbey to go to America and play at fifty concerts for £25,000.

The Italian newspapers have been publishing some details concerning Verdi's forthcoming opera. Thus the *Fanfulla* states that Boito, in his libretto, has followed Shakespeare with the utmost fidelity, and does not even spare Falstaff his ducking in the Thames. There is only to be one chorus, and that for female voices, in the last act. The score of the new opera, we are told, contains forty more pages than that of *Otello*.

SOCIETY.

A marriage has been arranged between the Rev. Percy H. Milne, M.A., rector of Evershot, Dorsetshire, and Ethel Mary, second daughter of Mr. Edmund Tattersall, Coleherne Court, South Kensington; also between Mr. Harry George Tattersall, third son of Mr. Edmund Tattersall, Coleherne Court, South Kensington, and Eveline Christine, second daughter of Mr. James Garrard, of Pinner Place, Pinner.

Also between Captain Spencer F. Chichester, of the Royal Scots Fusiliers, and Nellie, eldest daughter of Mr. Archibald Coats, of Woodside, Paisley.

Also between Mr. Percy Laming and Evelyn Hamar, eldest daughter of Sir George Chetwode, Bart., of Oakley, Staffordshire, and Chetwode, Buckinghamshire.

Also between Major Charles McGrigor, 60th Rifles, second son of the late Sir Charles McGrigor, Bart., and Ada Rosamond, daughter of the late Mr. Bower, of Welham, Malton, and of Mrs. Bower, Daresbury House, York.

Also between Mr. Slingsby E. D. Cradock (late 19th H. W. O. Hussars), of Coatham, Redcar, Yorkshire, and Mary (May), only daughter of Major W. P. Hoey, of Honeyfield, County Wicklow, Ireland.

Also between Henry, third son of the late Major Allen, of Bathampton, Somersetshire, and Mab, youngest daughter of the late Mr. E. Crompton Potter and Mrs. Crompton Potter, of 14, Park-crescent.

Also between Mr. Edmond Charles Hamilton, of the 3rd King's Own Hussars, and Adelaide Augusta, youngest daughter of the late Mr. Donaldson MacDougall.

Also between Charles Edgar Bauman, late captain 2nd Battalion the King's Own Regiment, of 109, Queen's-gate, and Mrs. Alexander Mactier, of 82, Queen's-gate.

Also between Mr. Stewart Hobhouse, only son of the late Mr. Edward and the Hon. Mrs. Hobhouse, and Florence Mary Augusta, only surviving daughter of the Hon. Adolphus Graves, of Dumbarton House, Richmond, Surrey.

The marriage between Mr. Christopher Leyland and Helen Dora, daughter of Mr. Digby Cayley and Mrs. Digby Cayley, of Norton Grove, Malton, will take place on Tuesday, February 23.

The marriage arranged between Arthur Henry, son of Mr. J. B. Tickle, of 29, Palace-gate, and Sydney, New South Wales, and Violet Helena, eldest daughter of the late Mr. Alfred Lamb, of Sydney, New South Wales, will take place on February 9, at two o'clock, at St. Stephen's Church, South Kensington.

The marriage arranged between Mr. John G. Burdon and Miss Blanche L. Somerset is fixed for February 4, at Michel Troy, Monmouth.

The marriage between Mr. John Wood and the Hon. Gertrude Bateman-Hanbury, has been arranged to take place during the second week in February.

The marriage between Miss E. M. Studdy and Sir Harald Hewett will take place to-day (Saturday).

The marriage arranged between Mr. Lawrence Kirk, eldest son of the late Colonel J. B. Kirk and Mrs. Kirk, of Riffhams, Danbury, Essex, and Evelyne, second daughter of Mr. Edward Courage, of Shenfield Place, Brentwood, will take place on February 24.

Mr. Rudyard Kipling and Miss Caroline Starr Balestier were married on Monday week at the Church of All Souls', Marylebone. The Rev. Walter P. Legg read the Service. Among those present at the ceremony were Mr. Henry James, Mr. Edward Gosse, Mr. A. M. Poynter, and Mr. W. Heinemann.

The marriage of Lord Henry Cavendish Bentinck, M.P. for North-West Norfolk, and brother of the Duke of Portland, with Lady Olivia Caroline Amelia, only surviving daughter of the Earl and Countess of Bective, of 8, Belgrave-square, and Underley, Westmoreland, took place on Wednesday at St. Margaret's Church, Westminster, with a full choral service. The service was conducted by the Bishop of Barrow-in-Furness, assisted by the Ven. Archdeacon Farrar and the Rev. J. Butterwick, domestic chaplain to the Duke of Portland. The bridegroom was attended by Lord William Bentinck, his brother, as best man, and the bride was conducted to the altar (at the foot of which the whole of the ceremony was carried out) by the Earl of Bective, her father. She wore a very rich white satin dress, made with a perfectly plain skirt. Her jewels were a magnificent necklace of three rows of pearls, a high Russian diadem in diamonds, given by Lord Henry Bentinck, diamond ostrich feathers, given by her father, the Earl of Bective, diamond rose from the Duchess of Portland, and a bracelet of precious stones from her mother. She carried a bouquet of orange blossoms and lilies of the valley. Her bridesmaids were Lady Olivia Bentinck (sister of the bridegroom), Miss Evelyn Wilson Patten, Miss Hill (daughter of Lord Arthur Hill), and Miss Bridson. They wore white cloth dresses trimmed with brown fur, full bodices with yellow sashes, brown beaver hats, trimmed with white birds, and with yellow bows, and carried brown fur muffs, instead of bouquets. They also wore diamond "merrythought" brooches with gold birds on the top. The choir sang during the ceremony the beautiful hymn "O Perfect Love," to new music composed for the occasion by Lady Arthur Hill, and dedicated to the bride, the solo being sung by Miss A. M. Wakefield. After the ceremony the Countess of Bective gave a reception at 8, Belgrave-square, after which the bride and bridegroom left for Welbeck Abbey for their honeymoon. The bride's travelling-costume was of the palest grey blue brocade with running pattern of feathers in tan and blue, the skirt perfectly plain with two rows of sable edging, the body fulled round the waist and tied in with a tan-coloured sash, the throat and sleeves trimmed with sable to match the skirt, hat of black satin beaver, with blue-grey plumes to match the costume, a beautiful Tudor cloak in black satin lined with tan merveilleux, and trimmed with the black sable given by the Baroness Bolsover to Lady Olivia Taylour. It has a high collar, deep cuffs, and a very large muff, all *en suite*.

In St. George's, Hanover-square, last week Captain A. P. D. Lushington, of the 3rd Dragoon Guards, of Tunbridge Wells, was married to Miss Florence Burness, daughter of Mr. J. A. Burness, of The Lodge, Melton. The rector of Weymouth, uncle of the bride, officiated. There were four bridesmaids—two Misses Burness and two Misses Marjoribanks. Captain Farquharson was best man.

At St. Peter's, Eaton-square, on the 21st inst., the marriage took place of the Hon. Robert C. Devereux, only son of Viscount Hereford, and Miss Ethel Shaw, youngest daughter of Mr. John Shaw, of Darrington Hall, Yorkshire. The ceremony was conducted by the Rev. Sir George Cornewall, cousin of the bride; the Hon. and Rev. J. York Smith, the Rev. J. I. Needham, and the Rev. E. Beckwith. The bride was given away by her father. The best man was Mr. Sydney Fothergill. The bridal dress was of white duchesse satin, with long Court train, the front and corsage being entirely covered with old point lace. The bride's veil was of Brussels lace, the gift of Viscountess Hereford. There were eight bridesmaids—Miss Beatrice Shaw, the Hon. Lilian Devereux, the Hon. Rosamond Ella Devereux, the Hon. Sybil Devereux, Miss Venables and Miss Clara Venables, Miss Williamson, and Miss Cockburn—who wore white corduroy dresses with white ostrich feather boas and black velvet hats.

The marriage of Mr. Edward Gream Antrobus, son of the late Rev. George Antrobus, M.A., vicar of Beighton, Derbyshire, with Agnes Minnie, eldest daughter of Dr. James E. Pollock, of Upper Brook-street, was solemnised on Saturday week in St. George's Church, Hanover-square. The bride was attired in rich white satin with a long train, and wore a spray of orange blossoms in her hair, and a tulle veil. Her bridesmaids were dressed in white silk, with collars and cuffs of guipure lace; the elder ones wearing white felt hats with ostrich feathers, and the children white silk hats. Each wore a pearl pin, the gift of the bridegroom, and carried a bouquet of pink tulips. The Rev. E. Downing Pollock, vicar of Tamworth, brother of the bride, performed the marriage ceremony, assisted by the Rev. Percival Robin, vicar of Oxton, brother-in-law of the bride. A large party of relatives and friends were afterwards entertained in Upper Brook-street, and Mr. and Mrs. E. G. Antrobus left later for Cornwall. The bride's tweed tailor-made costume had a fawn waistcoat, and she wore a hat *en suite*.

On Jan. 12, at St. Michael's Church, Chester-square, S.W., a marriage took place between Major Charles Coningham, of the Worcestershire Regiment, son of the late General H. Coningham, of the Madras Cavalry, and Miss Constance Ward, youngest daughter of the late Admiral H. R. Foote. The ceremony was performed by the Rev. Canon Fleming, assisted by the Rev. F. Bissett. The bride, who was given away by her brother, Mr. Henry Foote, was attired in purple velvet, trimmed with fur, and carried an exquisite bouquet, composed of orchids, orange blossom, and other exotics. A reception was afterwards held by the bride's mother at 38, Ebury-street. The bride's travelling-dress was of golden-brown cloth, with figured brocaded waistcoat, and large hat to match, with feathers.

Mr. James Reginald Graham, third son of the late Sir Frederick Ulric Graham, of Netherby, Longtown, Cumberland, was married to Florence Rose, widow of Capt. Cyprian Knollys, and youngest daughter of Mr. Carter Wood, of Warwick Hall, Carlisle, in Wetherall Church, Carlisle, on Saturday. The Rev. Malise Graham, of Arthuret, Longtown, officiated, assisted by the Rev. William Blake, of Wetherall, the bride being given away by her father. The bride was dressed in white corded silk, made with a long train and high Medici collar, and trimmed with Brussels lace, and wore a dainty little bonnet of white silk and velvet. Her ornaments included a diamond brooch, the gift of Lady Hermione Graham, mother of the bridegroom; a diamond bracelet, given by the bridegroom. Breakfast was afterwards served at Warwick Hall, and later in the afternoon the newly wedded couple started for Buchanan Castle, lent by the Duke of Montrose, brother-in-law of the bridegroom. Mrs. Graham's travelling costume was of terra-cotta cloth, made with a trained skirt, dark brown velvet cloak, trimmed with fur, and hat to match.

A very pretty naval wedding took place in Radford Church, Warwickshire, recently, when Captain William Des Vœux Hamilton, R.N., commanding Her Majesty's ship *Blake*, son of Mr. J. W. Hamilton, of Logmore, Leamington, was married to Anna Marion, second daughter of the late Lieutenant-Colonel Hatherell, of Radford House, Warwickshire, and Bolas Parva, Salop. The bridegroom and his best man, Commander Bayly, also of H.M.S. *Blake*, wore undress naval uniform. The three bridesmaids in

attendance were in white serge, trimmed with navy-blue and gold embroidery, and large hats of seagull down with navy-blue bows. Each wore a crystal brooch with the name of the bridegroom's ship and an admiral's flag let in, and carried a bouquet of tulips, lily of the valley, and seaweed, tied with navy-blue ribbon. The bride was conducted to the altar by her cousin, Lord Dunboyne, who gave her away. She was dressed in swan silk, richly embroidered in iridescent beads and mother-of-pearl sequins, trimmed with ostrich feathers; the train of soie de Perse striped satin falling from the shoulder. Her diamond ornaments were given by her mother, and she carried a bouquet of eucharis lilies, roses, and lilies of the valley, the gift of the bridegroom. Her train was held by two pages, Masters Gerald Shuckburgh and Percy Van Straubenzee, dressed in a man-o'-war suit, and wearing boatswain's silver whistles, the gift of the bride. Mrs. Hatherell, mother of the bride, was handsomely attired in a violet velvet Princesse dress trimmed with gold embroidery, with bonnet to correspond, and received the wedding party at Radford House after the ceremony. The bride and bridegroom proceeded later to Brighton, Mrs. Hamilton wearing a sapphire cloth Princesse dress trimmed with fur gold embroidery, mantle to match lined with vieux rose material, and hat trimmed with velvet and tips.

The marriage of J. G. Auriol Kane, Esq., M.D., only son of W. De Vismes Kane, Esq., J.P., of Drumreaske House, co. Monaghan, and Sloperton Lodge, Monkstown, co. Dublin, with Adeline Ida Lara, youngest daughter of the late Thomas Morris Hamilton-Jones, D.L., of Moneglass House, co. Antrim, and Belcoo, co. Fermanagh, was celebrated at Monkstown Church, co. Dublin, on the 7th inst. The bride wore an ivory satin gown with long Court train, draped with Carrickmacross lace and pearl embroidery; tulle veil, and wreath of orange blossoms, and carried a magnificent bouquet, presented by the bridegroom. The bridesmaids wore costumes of cream serge, trimmed with white fur, and full vests of Bengaline; chip hats, with ostrich feathers and velvet. They carried bouquets of white flowers, and wore pearl and gold shamrock brooches, the gift of the bridegroom. The latter was attended by Mr. Lawrence Steel. After the ceremony Mrs. Hamilton-Jones held a large reception at her residence, Belgrave-square, Monkstown, and in the afternoon Dr. and Mrs. Auriol left for England.

At the Parish Church, Diss, on the 12th inst., was celebrated the marriage of the Rev. William North Andrews, M.A. (son of the late North Surridge, Esq., of Rumford), vicar of Paston, Norfolk, with Miss Edith Emilia Manning, eldest daughter of the Rev. C. R. Manning, M.A., rector of Diss. The ceremony was performed by the Rev. William Andrews, rector of Carlton Colville (uncle of the bridegroom) assisted by the Rev. C. U. Manning, rector of Clenchwarton (brother of the bride), and the Rev. W. Quennell, vicar of Tring. The bride arrived at the church at a quarter to two o'clock, leaning on the arm of her father, who gave her away. She wore a dress of thick corded white silk, the front of which was trimmed with Brussels lace; Court train with soft bordering of chiffon, and bodice trimmed to correspond with chiffon and orange blossoms, and carried a handsome shower bouquet (the gift of the bridegroom). The seven bridesmaids' costumes consisted of white Bengaline skirts, having short trains, and trimmed at the edge with handsome ruche of silk; corselet bodices, trimmed with lace; each bridesmaid wore a gold signet ring and carried a bouquet (both the gift of the bridegroom). The bridegroom was attended by his cousin, the Rev. Launcelot Andrews, as best man. In the afternoon the bridegroom left for the Riviera. The bride's travelling dress and cloak were of chocolate brown corduroy; plain skirt, with border of moufflon fur at the edge; pointed bodice, and cloak, trimmed with moufflon and brown ornaments, and lined with red shot silk.

A fancy dress subscription dance took place on the 13th inst., at the Masonic Hall at Wimborne. Lord and Lady Wimborne, who are now staying at Canford, took a large party, which included their married daughter, Lady Rodney (who looked charming in a dress of vieux-rose satin) and her husband; Miss Guest, in a picturesque Shepherdess costume, with powdered hair and a gigantic black velvet hat and feathers; Mr. Ivagh Guest as a Cavalier of the Charles I. period, and Lord Gariochin Highland dress. Lord Alington, who was unable to be present, was represented by his daughter, Miss Mildred Sturt, and there were also present Mr. Alhusen, Lord Chelsea, Sir Richard and Lady Glyn and Miss Glyn (the latter entirely in black, with a Gainsborough hat), Lady Paget and Miss Paget (the latter in white cashmere and swansdown), Mr. Harris (making a vivid picture in scarlet with lace ruffles), Mrs. Arthur Kennard and her two daughters, Lady and Miss Seymour, and Lord Malmesbury. The ballroom presented a very animated appearance, and dancing to the strains of the Dorchester Band was kept up with spirit until a late hour on Thursday morning. Some of the dresses were very curious. One lady appeared as a Mermaid in a gown of sea-green gauze, and wearing her hair down her back; another, as some historical character, never lost sight of a goblet labelled "poison" and a dagger, which she carried in her hand. Besides these, there were the usual peasant dresses, one very pretty Watteau costume with powdered hair and patches, and quilted blue petticoat, and a Folly with bells that jingled merrily when the wearer danced.

Mrs. Wilson Noble, the wife of Mr. Wilson Noble, M.P. for Hastings, held a most enjoyable At home at the Royal Concert Hall, St. Leonards, on the 12th inst., the event being of an exceptionally brilliant character. A large number of invitations had been sent out, and, as a result, there was a distinguished assembly, comprised of the *beau monde* of the district. The spacious hall was splendidly embellished for the occasion, presenting a very attractive and taking aspect. The walls were tastefully draped with varicoloured fabrics, the different hues being admirably blended, and palms and plants were staged in tasteful fashion in suitable parts of the room. A capital programme of music was carried out, amongst the performers being Miss Adelaide Detchon, the clever vocalist and reciter, whose fine performances won golden opinions from the audience. For an exquisite rendering of "The song that reached my heart" she was heartily recalled. The St. Leonards pier orchestra, under the able direction of Mr. Val Marriott, executed instrumental selections, and Mr. J. B. Grey and his glee party rendered some charming songs and concerted pieces.

The annual ball, given by the Worcestershire Hunt Club, took place on the 12th, at the Shire Hall, under the superintendence of the stewards, Major the Hon. R. Allsopp, who supplied the design for the decoration of the hall, Sir H. F. Vernon, Bart., Mr. R. O. Berkeley, Mr. A. H. Hudson, Mr. Winsmore Hooper, and Mr. W. P. Hughes. The members of the club appeared in the costume of the hunt; among the company present were the Earl and Countess of Coventry, the latter wearing a richly embroidered electric-blue brocade, with beautiful diamond and pearl necklace, and diamond stars in the hair; Lady Barbara Coventry, in a simple dress in a shade of eau de Nil; Lady Ann Coventry, a *débutante*, in white, with a waterfall tulle skirt; Lady Emily Van de Weyer, wore a handsome terra-cotta train and bodice over a cream brocade petticoat, embroidered with pale coloured roses, and beautiful diamond ornaments in her hair; Eliza Lady Lambert was in heliotrope and black; Lady Lechmere, in grey; Lady Georgina Vernon wore a long trained heliotrope brocade, trimmed with black velvet; a diamond coronet in the hair. Miss Vernon was in black. Lady Douglas Galton had a trained black satin, with diamond ornaments; Miss Galton, a pretty combination of white, with pink chiffon. Mrs. R. Berkeley was admired in pale blue satin, trimmed with dark violets, and carrying a bouquet of the same flowers. Mrs. Herbert Allsopp wore a beautiful white brocade; Mrs. Percy Allsopp was also in pure white, the satin skirt veiled with tulle and trimmed with long loops of satin ribbon, diamond necklace and stars, with exquisite bouquet. Mrs. Perowne wore black and gold. The Mayoress (Mrs. Walter Holland) had a charming costume of canary-coloured figured Bengaline, trimmed with dark brown velvet and yellow roses.

Mr. and Mrs. Comber gave a delightful fancy ball at Leighton, Cheshire, on the 13th inst. The host and hostess received their guests attired in handsome Court costumes of the time of Louis XV. Miss Comber was dressed as a Fairy, in white, with silver stars; Miss May Comber's dress was that of a Swiss Peasant from the Bernese Oberland; the scarlet Vivandière costume worn by Miss Biddie Comber looked effective; and Miss Dorothy Comber was a Flower Girl. The house party consisted of Mrs. Joy, who looked charming as a Pink Rose, in pink crêpon trimmed with roses; Miss Lord, who represented Summer; Miss Todd, as a Norwegian Peasant; Mr. C. Sanderson, in a handsome Austrian Hussar uniform; Mr. F. Heape, Mr. J. Ryder, and Mr. J. Lord in Court costumes; Mr. Earle, in an effective Herald's dress; Mr. Todd, as a Toreador. The white and blue Claudian dress worn by Mr. E. Comber showed up well among the many different shades of red in the ballroom; and the North-American Indian Chief, Mr. R. G. Comber was most original. Some of the dresses worn by the guests were exceedingly unique.

CHIT CHAT.

A law is to be issued for the stricter observance of Sunday in Russia. For some years past, says a correspondent of the *Chronicle*, the hours during which shops and other places of business are allowed to open have been gradually curtailed, until at present they are only open from 11 a.m. to 3 p.m. The new law will close all shops and places of business during the whole of Sunday; but an exception will, it is understood, be made in favour of shopkeepers selling the necessaries of life, as butchers and bakers. These will be permitted to trade for one or two hours in the early morning. No exception is to be made in favour of publichouses or Kabaks.

It is stated from Rome that the Pope has acquired a plot of ground on the Aventine-hill, 50,000 mètres in extent, and has given orders for the building of a large monastery, the cost of which is calculated at 4,000,000 francs. The greater part of the sum has been collected by the Benedictines in all parts of the world.

It is said that the Roman Catholic Dioceses in England are about to be grouped into two provinces, one of which will have as its head the Bishop of Newport, and the other the Archbishop of Westminster. The grouping will take place before the appointment of a successor to Cardinal Manning.

In Westminster Hall, the steps on which Charles I. stood during his famous trial are at last indicated by a brass tablet, and the bar that originally divided the old King's Bench from the Courts of Chancery, which, until within the last dozen years, were the scenes of so many famous trials, is also similarly indicated.

A sample case of twelve dozen eggs has been sent from the up-country district of Koroit to Melbourne, for shipment through the Agricultural Department for London. The process of preservation has not been disclosed.

The Dean and Chapter of St. Paul's have just commissioned Messrs. John Smith and Sons, Derby, to make a new clock to replace the old one in the south-west tower. The old clock strikes the hours on the old "Phelps" bell, but the new one will strike upon "Great Paul," which is nearly seventeen tons weight, with a hammer weighing 680lb. The quarter-chimes will be struck much the same as before, but provision will be made so that chimes on four bells may be added at a future time. The two dials, which are 16ft. diameter, will be unaltered, except that the central part will be arranged for illumination at night. The clock movement will be a very large piece of machinery, designed by Lord Grimthorpe. There will be special precision apparatus, whereby the first blow of the hours will fall within one second of Greenwich time, and the first blow of the three-quarters will also strike with the same accuracy.

A Yorkshire vicar once received the following notice regarding a marirage from a parishioner:—"This is to give you notis that I and Miss Jemima Arabella Brearley is comin' to your church, on Saturday afternoon next, to undergo the operation of matrimony at your hands. Please be promp, as the cab is hired by the hour."

During the past week a new development in muffs has been witnessed in Paris. These muffs are made of feathers, with an aigrette of feathers at the top of them.

The Hôtel d'Arenberg—which occupied the site of the great fire at Brussels on Saturday morning—was built in the sixteenth century by the mother of Count Lamoral d'Egmont, the hero of St. Quintin and Gravelines, and the victim of the ferocity and perfidy of the Duke of Alva, against the cruelty of whose execution Queen Elizabeth placed on record a nobly indignant protest. The old palace, however, was almost completely rebuilt in a most florid style of French rococo in 1753.

Throat Irritation and Cough.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes 7½d., tins 1s. 1½d., labelled "James Epps & Co., Homœopathic Chemists, London." Dr. George Moore, in his work on "Nose and Throat Diseases," says: "The Glycerine Jujubes prepared by James Epps and Co., are of undoubted service as a curative or palliative agent," while Dr. Gordon Holmes, Senior Physician to the Municipal Throat and Ear Infirmary, writes: "After an extended trial, I have found your Glycerine Jujubes of considerable benefit in almost all forms of throat disease."

The *Church of England Year Book* contains the following summary of the contributions to the Hospital Sunday Fund in 1891, and in the previous nineteen years:—

	Amount raised in 1991	Total for last 19 years
Church of England	£28,964	£449,469
Congregationalists	1,687	37,138
Baptists	909	19,495
Jews	971	18,389
Wesleyans	964	18,219
Presbyterians	1,053	13,900
Roman Catholics	475	9,771
All other denominations ...	1,235	21,121
Total	£36,258	£587,502

Mr. W. H. Hudson tells us that London is the mart to which the birdskins of the world are sent. In some of its warehouses you may walk "ankle-deep in bright-coloured birdskins, and see them piled shoulder-high" on each side of you. One dealer in London is said to have received as a single consignment "32,000 dead humming-birds, 80,000 aquatic birds, and 800,000 pairs of wings." No less than 40,000 terns have been sent from Long Island in one season. At one auction alone in London there were sold 404,389 West Indian and Brazilian bird-skins, and 356,389 East Indian, besides thousands of pheasants and birds of paradise.

The export of Danish butter increased from 45,000,00,0001b. in 1886 to 98,000,0001b. in 1890; that is to say, upwards of 100 per cent. during a period of four years. Nearly nine-tenths of the total quantity came to England.

The profits assessed to income-tax under Schedule D amounted in 1889-90, for the City of London alone, to upwards of £70,000,000, the rest of the county of Middlesex reaching £41,000,000, and wealthy Lancashire coming in third with something under £33,000,000. These three exceed the rest of England and Wales all put together.

The Rev. H. T. Armfield has compiled some ordination statistics. As many as 1,468 men were ordained during 1891, 752 as deacons and 716 as priests. Of these 889 were Oxford or Cambridge men—or upwards of 59 per cent. of the whole. But 196 candidates were graduates of some other University instead. The number of literates ordained in 1891 was 37—exactly the same number as that for the two previous years.

The *Kladderadatsch*, the German *Punch*, recently published a number of satirical articles and illustrations upon the exhibition last summer of the Holy Coat at Trèves, and in consequence was prosecuted for bringing into ridicule an institution of the Catholic religion. The counsel for the defendants declared that veneration for the Holy Coat was not an institution of the Catholic Church, and that many Catholics and Catholic priests themselves were of the same opinion. The controversy on the anthenticity of the coat was hundreds of years old, and Martin Luther had called the exhibition a swindle. The defendants were acquitted.

It seems that the project to make Brussels a real seaport is making progress. According to the official statements made in the Provincial Council of Brabant, the cost of widening the canal connecting Brussels with the sea will be 20,000,000f., that of the harbour works to be executed at Brussels 12,000,000f., that of a dry dock 1,000,000f., and, finally, the vaulting over of the river Sennette 2,000,000f. The question now is how this expenditure is to be apportioned between the State and the townships interested in the schemes.

The Rev. Charles Gore, editor of *Lux Mundi*, has undertaken to deliver the annual course of Theological lectures in St. Asaph Cathedral at Whitsuntide, and his subject will be "The Mission of the Church."

The Bishop of Saskatchewan and Calgary is about to visit England in order to do what is possible for an endowment fund for a see of Calgary, with a view to its complete separation from Saskatchewan.

Archdeacon Denison has suffered a very heavy blow by the death of his sister, the widow of Sir Robert and mother of Sir Walter Phillimore. The Archdeacon is now the sole surviving member of Mr. John Denison's family.

The venerable Bishop of Nelson, New Zealand, has resigned the see, which he had held since 1866. He was the senior Bishop in our Australasian colonies. The Diocesan Synod have elected as his successor Archdeacon Mules, a former curate of Bishop Ryle's when the latter was vicar of Stradbroke, in Suffolk.

MEMORIAL WINDOWS.—Messrs. Mayer and Co., of Munich, and 149, New Bond-street, London, solicit a visit to their showrooms, where they have always on view stained-glass windows and other objects of ecclesiastical art, executed for almost any part of the kingdom. Messrs. Mayer and Co., will have great pleasure in submitting designs and estimates for any window in contemplation free of all charge.

HEALTH WITHOUT PHYSIC.

People frequently wonder how it is that by wearing Harness Electropathic Belt disease may be speedily and effectually exterminated from the system. The fact is that the majority of suffering men and women have, from their very childhood, been so accustomed to fly to nauseous drugs and quack medicines, in the hope of obtaining relief whenever they have felt unwell, that they are now naturally inclined to doubt the efficacy of so simple and convenient an appliance as this genuine Electric Belt.

Let such people once take the trouble to enquire into the matter for themselves, and either call or write, and have its action fully explained to them, and they will no longer be sceptical.

The Medical Battery Company (Limited) are the sole proprietors and manufacturers of Harness' Electropathic Appliances, and all in search of health are cordially invited to call if possible at their Electropathic and Zander Institute, 52, Oxford-street, London, W., and personally inspect the originals or copies of the thousands of unsolicited testimonials they have received. We do not think that those who act on this advice will have any doubt afterward regarding the positive healing influence of mild continuous currents of electricity, such as are imperceptibly generated by wearing one of

HARNESS' ELECTROPATHIC BELTS.

These world-famed restorative appliances are light and comfortable in wear, and the practical as well as scientific evidence we have of their remarkable curative efficacy is absolutely indisputable. The Company's consulting officers are only too anxious at all times to answer any questions on the subject, either personally or by correspondence, and we sincerely trust that their efforts to provide suffering humanity with perfect appliances as aids to health, and the most approved methods of electrical treatment, may be amply rewarded in the future as in the past, and that the thousands of pounds they have spent and are spending annually in advertising may be the means of preventing the intrusion and fraudulent dealings of pirates and vendors of the most useless bogus toy appliances, and bring Harness' genuine Electropathic Belts under the notice of every suffering man and woman in the Kingdom.

We may add that those ailments which have been cured already by Mr. Harness' electropathic treatment can be cured again in the same way, and the more obstinate the disease the more anxious the Company's officers are to prove the marked supremacy of electricity over medicine or any other form of treatment.

Those of our readers who reside at a distance, or are otherwise unable to call and avail themselves of a free personal consultation, should preserve this notice and *write without delay* for descriptive illustrated pamphlet and book of testimonials. The latter contains copies of hundreds of letters received from all parts of the country, and from all classes of society, whom they have either relieved or completely cured of various nervous muscular, and organic affections, including the following:—

NERVOUS EXHAUSTION,
Physical Debility, Neuralgia, Sleeplessness, Brain Fag, Hysteria, Epilepsy, Melancholia, Paralysis, St. Vitus' Dance, Rheumatism, Gout, Sciatica, Lumbago, Defective Circulation, Poorness of Blood, Indigestion, Diarrhœa, Liver Complaints, Flatulence, Constipation, Kidney Disorders, Ladies' Ailments, Internal Weakness, Tropical Diseases, Impaired Vitality, Pains in the Back, Weak and Languid Feelings, Chest Complaints Corpulence, Rupture, &c.

We wish to impress upon our readers that the Company's ONLY address is the Electropathic and Zander Institute, 52, Oxford-street, London, W. (at the corner of Rathbone-place), and that during the many years they have been established in London they have succeeded in making their palatial premises the largest and only complete Electro-therapeutic Institute in the world.

Jones & Willis.

SHOWROOMS:

BIRMINGHAM: 79 EDMUND STREET.

LIVERPOOL: BOLD STREET.

WORKS:

BIRMINGHAM: PORCHESTER STREET

Church Furnishers.

Art Workers in

Metal, Wood,

And Stone.

Textile Fabrics.

EMBROIDERIES, CARPETS, DAMASKS
HASSOCKS, VELVETS, CLOTHS,
FRINGES, LINEN CLOTHS, SURPLICES
CASSOCKS, STOLES, HOODS, &c.

Lighting Appliances.

CHURCHES and PUBLIC BUILDINGS LIGHTED either by GAS, ELECTRIC LIGHT the patent HESPERUS LAMP, the illuminating power of which is equal to 45 candles, or the CATHEDRAL BURNER, 28, 55 and 85 candle power.

Designs and Estimates free on application.

SOUTH KENSINGTON HOTEL,
QUEEN'S GATE TERRACE, S.W.
Is situated in the healthiest and most fashionable part of London, close to Kensington-gardens and Hyde-park, and contains 200 rooms, elegantly furnished; hydraulic lift, most improved sanitary arrangements, and every home comfort; suites of apartments for wedding breakfasts, receptions, dinner parties, &c.—JAMES BAILEY, Proprietor.

"ELEVEN MEN FROZEN TO DEATH."

"They had wandered round and round in that blinding snowstorm hopelessly lost, in a place only a hundred yards square; and when cold and fatigue vanquished them at last, they scooped out a cave in the snow and lay down and died, not knowing that five steps more would have brought them into the true path."

Thus eleven precious lives were lost in making the descent from Mont Blanc in September, 1870. They suffered the bitterest death recorded in the history of those mountains, full as that history is with dreadful tragedies. Sad to think that they were so near safety and yet, through ignorance, so far from it. Alas! how many die, under different conditions, but for a like reason.

Here is a man who says, "All my friends thought I was doomed, and I did not care whether I lived or died."

He explains as follows: "Up to October, 1885," he says, "I was a strong, healthy man, and equal to any kind of work. At this time I was taken with a pain that seemed to shoot straight through my heart. I felt as if something was squeezing my heart, and I was in dreadful agony. I had to abandon work and lie up. Then I fell into a low, weak way. I had no appetite, and every morsel I ate gave me great pain at the chest, and a tight, uncomfortable feeling as if all my food turned to wind and did not pass my stomach. I had a great pain at my back and sides, and was never free from pain night or day. Such food as I was able to take lay like a load on my stomach, and my heart would thump so badly I could get no sleep, and night after night I would lie awake.

"I became that weak I dare not lift the lightest article, and so nervous that the slightest sound startled me. Even the children's noise at play upset me. When I ventured out of doors I had to often stand and rest, and my legs were so unsteady I could not walk straight. All this told upon my spirits, for before my attack I scarcely knew my strength. I could lift a sack of flour with ease.

"I went to our doctor, who said mine was a bad case. He gave me medicines, but I got no relief from them. Now better, now worse, but never well, I remained in this state for over twelve months, and was under the doctor all that time. At last the doctor recommended me to go Norwich Hospital and put myself under a celebrated physician there as an indoor patient. I did so in November, 1886. The physician said, 'Your heart is strained and very weak.'

"Whilst in the hospital I was examined by three doctors, and *after being under treatment five weeks, my case was pronounced incurable.* The doctors said I would never be able to do hard work again and would never get any stronger. I was now anxious to get home, so I left the hospital, but kept on receiving medicine as an outdoor patient for three months longer. Getting weaker and weaker, I gave up taking their medicine and tried different medicines my friends told me of; but nothing did any good, and I lingered on month after month. Now, indeed, I began to despair, for from a strong, powerful man I was reduced almost to a shadow, and did not care whether I lived or died."

"In June, 1887, a book was left at my house which described a preparation called Mother Seigel's Syrup, and I read of one case like mine being cured by it. I said to my wife, 'Here is a case that exactly corresponds with my case.'

"I had lost all faith in medicines, but as a last resource sent to Mr. Edgerley, Supply Stores, Bungay, for a bottle, and had not taken more than half the contents before I felt better. 'Wife,' I said, *'I believe this Seigel's Syrup is going to cure me.'*

"I began to eat and the food did me good, and I grew stronger and stronger. After taking three bottles I got back to my work strong and healthy, and since then I have never looked behind me. By taking an occasional dose I keep in good health. I can now eat anything and do any kind of work, and went through harvesting as well as anyone, and can lift a pig with ease. *I thank God* that Seigel's Syrup was ever made known to me, and feel that I owe my life to it. You are at liberty to publish this statement, as I am willing to tell anyone of the benefit I have derived from the medicine.

"Yours truly,
(Signed) "MR. ROBERT WRIGHT,
"Earsham, Bungay,
"Norfolk.

"Witness: (Signed) Isaac Wright,
"Grocer and Tea Dealer,
"Earsham."

Mr. Wright's complaint was indigestion and dyspepsia, and the heart disturbance which so alarmed him was the result of the mechanical pressure of the stomach against the heart when the latter was inflated with the gases created by undigested and fermenting food. Many are misled thus to mistake indigestion for some other malady. We can only say we are glad our friend found the true path (the right medicine) before his disease left him no remnant of life to blow into a flame.

NOTICE.

The JOHN BULL may be obtained from all Railway Bookstalls and all first-class Newsagents in town or country on the day of publication. It will be supplied by the following, amongst many other London newsvendors:—

E.C.

ABBOTT, 46, Eastcheap.
ABLETT, 122, City-road, E.C.
ATKINSON, G. M., 40A, King William-street; 6, Priests'-place, Blackfriars; and 13, King-st., Tower-hill.
BELCHER, 22, Spencer-street, Goswell-road.
BERRY, Bull's Head-passage, Gracechurch-street.
BLAIR and SON 10 Royal Exchange,
BORN, London-wall.
CASTLE and LAMB, 33, Salisbury-square.
COLE, 97, Queen-street, Cheapside.
DAVIES and Co., 1, Finch-lane, Cornhill.
DAWSON and SONS, 121, Cannon-street.
EVERETT and SONS, 17, Royal Exchange.
FARRINGTON and Co., 31, Fetter-lane, E.C.
GRAVATT, 11, King-street, Cheapside.
HORBURGH, Mincing-lane.
KINGSBURY and Co, 7, Racquet-court, Fleet-street.
MARLBOROUGH and Co., 51, Old Bailey.
MARSHALL and SONS, 123, Fleet-street.
POTTLE and SON, 14 and 15, Royal Exchange.
PRATT, 114, Goswell-road.
SIMPSON, MRS., 108, Shoe-lane.
SIMPSON, MR., 7, Red Lion-court.
SMITH, 178, Aldersgate-street.

S.W.

BEALES, 37, Albert-gate.
BLISS, 96, Westbourne-street, Pimlico.
BOLTON, 39, St. George's-place, Knightsbridge.
CURTICE, Moreton-street.
DEEKS, 6, Little Smith-street, Westminster.
DEPLEDGE, 11, James-street, Haymarket.
EMMENS, Ebury-street.
EVANS, 119, Walton-street, Chelsea.
GROVES, 85, Cheyne-walk.
HIGSON, 141, Earl's-court-road.
JONES and YARRELL, 8, Bury-street, St. James's.
KITCHENER, 1, Earl-street, Sloane-square.
KNOWLES and Co., 1, Crown-Court, Pall-mall.
LORD, 12, Gloucester-road, South Kensington.
NICHOLAS, 88, Cheyne-walk.
RASTALL and SON, 51, Ebury-street, Pimlico.
ROBERTS, C., 110, Brompton-road.
ROBERTS, H., 2, Lower Grosvenor-place.
STANESBY, 179, Sloane-street.
STEEL and JONES, 4, Spring-gardens, Charing-cross.
WESTERTON, 27, St. George's-place, Knightsbridge.
WOOD, 34, Churton-street, Pimlico.

W.

ABBOTT, 26, Robert-street, Grosvenor-square.
BEWICK, 16, Air-street, Piccadilly.
BLAGDON, 24, Marylebone-lane.
BLACKBURN, 14, Lowndes-street, and 224, Motcomb street.
BRESSE, 19½, Paddington-street.
BURGESS, 167, Praed-street.
BUTT, 25, New Quebec-street.
COSTER, 65, Weymouth-street, Portland-place.
DEEKS, 9, Shepherd-street, Mayfair.
EARLE, 5, Victoria-grove, Kensington.
EGAN, 4, Savile-place.
GURNEY, 100, Seymour-place, Bryanston-square.
HAMP, 17, Francis-street, Tottenham-court-road
HARTLEY, 104, Princes-road, Notting Hill.
HATCHMAN, 9, Thomas-street, Grosvenor-square
HOLDSWORTH, 185, Portland-road.
HOLMES, 2, Chapel-place, Cavendish-square.
HOLE, 83, Grosvenor-street.
JUSTICE, 98, Jermyn-street, St. James's.
LANE, 70, St. Anne's-road, Notting-hill.
MAY and WILLIAMS, 160, Piccadilly.
MAYHEAD, 42, Golborne-road.
MINTER, 63, Church-street, Kensington
NOON, 125, Ledbury-road.
NORTHOVER, 34, Duke-street, Manchester-square
OFFORD, 15, Avery-row, Grosvenor-street.
PALMER, 79, Marylebone-lane.
PARK, 19, Beak-street, Regent-street.
PAYNE, 1, Peel-place, Kensington.
PERKINS, 3, Seymour-place, Bryanston-square.
PITTMAN, 41, High-street, Notting-hill.
PRESSWELL, 133, Westbourne-park-road.
ROSS, 45, Paddington-street.
SCRIPPS, 13, South Molton-street.
SCOTT, 115, Harrow-road.
SHAW, 403, Oxford-street.
SOMERFIELD and SON, Hinde-street, Manchester-square.
STEVENS and SON, 439, Oxford-street.
THOMAS, 4, Earl's-court-road.
TOLER, 54, Praed-street, Paddington.
TAMBLYN, 2, Ladbroke-grove-road, Notting-hill
WEIGHT, Albert-gate.
WADE, 25, High-street, Kensington.
WATKINS, 70, Wigmore-street.
WILLIAMS, 25, Sale-street, Paddington.
WISE, 44, Gordon-place, Kensington.

W.C.

ATACK, 236, Gray's-inn-road.
BALLARD, 10, Duke-street, Bloomsbury.
DAVIS, 255, Gray's-inn-road.
DEARLOVE, 23, Newcastle-street, Strand
HART, 35, Great Queen-street.
HEBARD, 49, Endell-street, Long-acre
JONES, 9, Little Queen-street.
KELLY, Gray's Inn-gateway, 22, High Holborn.
LAW, 16, Gate-street, Lincoln's-inn-fields.
MACRAE, CURTICE & Co., 12, Catherine-street, Strand
NYE, 120, Theobald's-road.
RANDALL, 58, Museum-street
RAYNER, 2, Devereux Court, Essex-street, Strand.
SMITH, 11, Duke-street, Adelphi.
VICKERS, 317, Strand.
WALTER, 4, Bell-yard, Temple-bar.
WILLING and Co., 366, Gray's-inn-road, and 70, St. Martin's-lane.

N.W.

COLES, 110, St. Paul's-road, Camden-town.
GIRLING, 222, High-street, Camden-town.
HOSKIN, 16, Hampstead-road.
PETHERICK, 29, Osnaburgh-street,

S.E.

BALDRY, 166, Waterloo-road.
BURGESS, 27, Lambeth Palace-road.
CAMPBELL, 210, Camberwell-road.
GRANT, 128, Southwark-bridge-road.
HARRIS, 4, Blackfriars-road.
HITCHCOCK, 292, Waterloo-road.
HUNT, 62, Kennington-park-road.
KINSEY, 121, Tooley-street.
KEMP, 1A, Boyson-road, Walworth
MEERS, 328, Walworth-road.
PERRY, 48, Albert-embankment.
PUNT, 100, York-road, Lambeth.
SKEATS, 162, Waterloo-road.
TAPPING, 2, Great Dover-street.
TITCOMB, 29, Borough-road.
WRIGHT, 145, Southwark-bridge-road.

LONDON THEATRES, &c.

THEATRE ROYAL, DRURY LANE.

This Day, at 1.30 and 7.30, HUMPTY DUMPTY. Messrs. Dan Leno, Herbert Campbell, Little Tich, Charles Lauri, John D'Auban, Harry Payne, Fred Walton, George Lupino, Tom Pleon, E. S. Vincent; Misses Marie Lloyd, Fannie Leslie, Retta Walton, Baby Langtry, P. Heywood, E. D'Auban, V. Malvern, Mabel Love, &c.

ADELPHI THEATRE.

This Evening at 8, THE TRUMPET CALL. Mr. Leonard Boyne. Messrs. J. D. Beveridge, L. Rignold, C. Dalton, Roberts, East, Russell, Cockburn, Keith, Drew, J. and W. Northcote, &c.; Miss E. Millard, Mrs P. Campbell, Mrs. Leigh, and Miss C. Jecks.

HAYMARKET THEATRE.

This Evening at 7.45, HAMLET. Mr. Tree. Messrs. Fernandez, Kemble, Fred Terry, Macklin, Dacre, George Barrett, Allan, Watson, Hudson, Robb Harwood, Rose, Hallard, Benn, Caravoglia, Warden, Crawley; Misses Rose Leclercq, Ivanova, and Mrs. Tree.

LYCEUM THEATRE.

This Evening, at 7.45, KING HENRY THE EIGHTH. Mr. Irving; Miss Ellen Terry; Messrs. Terriss, Wenman, Stirling, Howe, Bishop, Hague, Tyars, Farquhar, Beaumont, Haviland, G. Craig, Harvey, Lacy, Johnson, Archer, and Forbes-Robertson; Misses Vanbrugh, Le Thiere, Mrs. Pauncefort, &c.

PRINCESS'S THEATRE.

This Evening, at 8.15, THE SWISS EXPRESS. Lee Renada, Mr. Herberte-Basing, &c. Miss Phyllis Broughton. At 7.30, HIS LAST CHANCE. Miss Ella Terriss and Mr. Basing.

GARRICK THEATRE.

This Evening, at 8.45, A FOOL'S PARADISE. Mr. John Hare and Miss Kate Rorke. At 7.55, MY DAUGHTER.

GAIETY THEATRE.

This Evening, at 8, CINDER-ELLEN UP TOO LATE. Mr. E. J. Lonnen and Fred Leslie.

ST. JAMES'S THEATRE.

This Evening, at 8.30, FORGIVENESS. Mr. George Alexander, and Miss Marion Terry.

NEW OLYMPIC THEATRE.

This Evening at 8, EAST LYNNE. Messrs. Fuller Mellish, Bassett Roe, and Miss Grace Hawthorne.

STRAND THEATRE.

This Day, at 2.30, HANS THE BOATMAN. Mr. Chas. Arnold, Miss Alice Atherton, and strong cast.
This Evening, at 8.40, THE NEW WING. Messrs. Willie Edouin, H. Standing, &c.; Misses B. Lamb, N. Boucicault, &c. At 8, THE COMPOSER.

GLOBE THEATRE.

This Evening, at 9, GLORIANA. Mr. J. G. Taylor, Barrett, Mr. Forbes Dawson, and Miss Florence West. At 8, THROUGH THE FIRE.

COURT THEATRE.

This Evening, at 9.45, A PANTOMIME REHEARSAL, preceded by, at 8, A HIGHLAND LEGACY and, at 9, A COMMISSION, Messrs. Weedon Grossmith and Brandon Thomas.

ROYALTY THEATRE.

This Evening, at 9, THE SHOWMAN'S DAUGHTER. At 8 BEST MAN WINS.

CRITERION THEATRE.

This Evening, at 9, BRIGHTON. Mr. Charles Wyndham and Miss Mary Moore. Preceded, at 8.15, by HEADS OR TAILS

AVENUE THEATRE.

This Evening, at 8.30, JUDAH. Mr. Arthur Cecil and Lady Monckton.

TERRY'S THEATRE

This Evening, at 8.15, THE TIMES. Mr. Edward Terry and Miss Fanny Brough.

LYRIC THEATRE.

This Evening, at 8.15, THE MOUNTEBANKS. Misses Geraldine Ulmar, Alice Lenoure, Eva Moore, and Lucille Saunders; Messrs. Lionel Brough, Frank Wyatt, J. Robertson, F. Cook, A. Playfair, C. Gilbert, Porteous, Burt, and Harry Monkhouse.

COMEDY THEATRE.

This Evening, at 9, THE GREY MARE. Mr. Chas. H. Hawtrey, Miss Annie Irish, &c. At 8.30, A BREEZY MORNING.

FREEMAN'S ORIGINAL CHLORODYNE.

THIS valuable medicine, discovered and invented by Mr. RICHARD FREEMAN in 1844, introduced into India and Egypt in 1850, and subsequently all over the world, maintains its supremacy as a special and specific Remedy for the Treatment and Cure of Coughs, Colds, Consumption, Cancer, Bronchitis, Asthma, Ague, Sore Throat, Influenza, Neuralgia, Diarrhœa, Dysentery, Asiatic Cholera, Colic, Gout, and all Fevers.

At 1s. 1½d., 2s. 9d., 4s. 6d., 11s., and 20s. per bottle.

Sold by Patent Medicine Dealers in all parts of the world.

N.B.—Lord Chancellor Selborne, Lord Justice James, and Lord Justice Mellish decided in favour of FREEMAN'S ORIGINAL CHLORODYNE, and against Brown and Davenport, compelling them to pay all costs in the suit.—See TIMES of July 24, 1873.

HOLLOWAY'S PILLS and OINTMENT.—Bilious affections, with all their concomitant annoyances induced by atmospheric changes, or too liberal diet, should be checked at once, or serious consequences may ensue. When anyone finds his ideas less clear than usual, his eyesight dimmed, and his head dizzy, accompanied by a disinclination for all exertion, physical or mental, he may be quite sure that he is in immediate need of some alterative medicine. Let him at once send for a box of Holloway's Pills, a mild course of which will remove the symptoms, and speedily renew his usual healthful feeling. If the bowels be irritable, Holloway's Ointment should be diligently rubbed over the stomach and liver every night and morning.

PHOTOGRAPHIC SUPPLEMENTS.

Cabinet Photographs have already appeared in the JOHN BULL of—

H.R.H. THE PRINCE OF WALES.
H.R.H. THE PRINCESS OF WALES.
H.R.H. THE PRINCESS MAUD OF WALES.
THE PRINCESS VICTORIA OF TECK.
RIGHT HON. ARTHUR BALFOUR, M.P.
RIGHT REV. THE BISHOP OF LINCOLN.
H.R.H. THE DUKE OF CLARENCE AND AVONDALE.
RIGHT HON. W. H. SMITH, M.P.
LORD RANDOLPH CHURCHILL.
CARDINAL MANNING.
THE RIGHT HON. J. G. GOSCHEN.
RIGHT HON. W. E. GLADSTONE.
RIGHT HON. HENRY CECIL RAIKES, M.P.
RIGHT HON. THE MARQUIS OF HARTINGTON, M.P
VISCOUNT CRANBROOK.
RIGHT HON. LORD GEORGE HAMILTON, M.P.
RIGHT REV. THE BISHOP OF OXFORD.
RIGHT HON. LORD ASHBOURNE
MOST REV. THE ARCHBISHOP OF CANTERBURY.
RIGHT HON. EDWARD STANHOPE, M.P.
RIGHT HON. SIR MICHAEL HICKS-BEACH, BART, M.P.
S. A. R. LE COMTE DE PARIS.
THE LATE ARCHBISHOP OF YORK.
RIGHT HON. JOSEPH CHAMBERLAIN, M.P.
THE BISHOP OF LONDON
THE DUKE OF RUTLAND.
H.R.H. THE PRINCESS BEATRICE.
THE DEAN OF ST. PAUL'S.
MR. W. E. H. LECKY.
H.R.H. THE DUCHESS OF TECK.
RIGHT HON. JOHN MORLEY, M.P.
HIS GRACE THE DUKE OF RICHMOND.
LORD BALFOUR OF BURLEIGH.
MR. H. RIDER HAGGARD.
COLONEL SAUNDERSON, M.P.
MARQUIS OF SALISBURY, K.G.
LORD CHARLES BERESFORD, R.N.
ARCHBISHOP (DESIGNATE) OF YORK.
DUKE OF TECK.
RIGHT HON. VISCOUNT CROSS.
MR. JOHN RUSKIN.
SIR FREDERICK LEIGHTON.
THE BISHOP OF DURHAM.
SIR JOHN GORST, M.P.
MR. A. E. FREEMAN.
MR. J. A. FROUDE.
RIGHT HON. LORD HALSBURY.
MR. ALGERNON SWINBURNE.
RIGHT HON. SIR WILLIAM HARCOURT, M.P.
RIGHT HON. HENRY MATTHEWS, M.P.
RIGHT HON HENRY CHAPLIN, M.P.
THE BISHOP OF WAKEFIELD.
LIEUT.-GENERAL SIR EVELYN WOOD, K.C.B., V.C
S. A. R. LE DUC D'ORLEANS.
H.R.H. PRINCE GEORGE OF WALES.

Copies can be obtained, price Sixpence each, from any newsagent.

Established Fifty Years.

MAPLE & Co.

LIMITED.

Tottenham Court Road, London, W.

Illustrated Catalogue Free.

THE LARGEST AND MOST CONVENIENT

FURNISHING ESTABLISHMENT IN THE WORLD.

MAPLE and CO.

DINING-ROOM FURNITURE.

MAPLE and CO.—DINING-ROOM FURNITURE. Englishmen are justly proud of their hospitality, and the dining-room is thus one of the most important features in an English home. Pollard Oak continues the wood de luxe, and Messrs. Maple and Co. are now exhibiting some remarkably fine specimens of Sideboards and Mantelpieces with Overmantels.

MAPLE and CO. enjoy a world-wide celebrity for comfortable and substantially-made dining-room chairs, as well as for luxuriantly soft and really easy chairs, club chairs, lounges, and settees of their own manufacture. Customers when in Tottenham-court-road can pass from the showrooms to the factory and see the various processes of upholstering.

DINING-ROOM FURNITURE SPECIALITIES.

MAPLE and CO.—The MILTON SUITE, consisting of six very comfortable chairs, and two elbow chairs with rush seats, an oak sideboard with cupboards, drawers, cellaret, and bevelled plate glass back, and oak extending table, with patent screw, forming a plain, substantial set, especially suitable for a country house, 16 guineas.

MAPLE and CO.'S Rush-seated Furniture is of superior character, and largely sold for dining-room, morning-room, or smoking-room use. A large assortment of chairs, corner and elbow chairs, and settees, some of Jacobean design with very handsome carvings, will always be found on show.

DINING-ROOM FURNITURE SPECIALITIES.

MAPLE and CO. recommend the Amesbury Suite as an excellent set at a moderate price. This comprises six chairs, two easy chairs, and handsome couch with spindle rail, and is well upholstered in strong leather. There is also a handsomely carved sideboard, with unique arrangement of drawers and cupboards, recess, and cellaret, and extending dining table in oak, walnut, or mahogany, for £20 18s. 6d.

MAPLE and CO.—The LULWORTH SUITE is of superior character throughout, and consists of six chairs with carved frames, upholstered in morocco, two very comfortable easy chairs, a handsome and well-made sideboard of Early English design, with recess below, and well-executed carved panel, also bevelled plates and cellaret, also a massive extending dining table, in oak or walnut, £32 18s. 6d.

MAPLE and CO.

BED-ROOM FURNITURE.

MAPLE and CO.—ARTISTIC BED-ROOM FURNITURE, substantially made, but quite inexpensive. In arranging for their new productions, Maple and Co. have studied especially to meet the requirements of those who, while desiring to furnish in good taste, do not wish to incur great expense.

MAPLE and CO.—INEXPENSIVE SUITES. The assortment of inexpensive Suites in decorated and polished woods, at from £3 10s. to £16 15s., is most extensive, and many of them are simply wonderful value. Every one wishing to study economy in furnishing should by all means visit the New Show Rooms. An Illustrated Catalogue post free.

BED-ROOM FURNITURE SPECIALITIES.

MAPLE and CO. HAZELWOOD FURNITURE. Hazelwood is an American growth, of a fine, smooth grain, and when polished comes out a rich golden brown colour. Believing that this wood had a great future, Messrs. Maple and Co. imported immense quantities nearly three years ago and are now manufacturing it into bed-room suites, some of which are on view in the new show rooms.

MAPLE and CO.—The SANDOWN SUITE is a production of altogether remarkable value. This consists of a wardrobe with plate-glass centre door, washstand with marble top, tile back, long drawer, cupboard, and brass towel rods, toilet table with glass affixed and jewel drawers, also large drawer and three chairs, the price for all being only £7 7s.

BEDROOM FURNITURE SPECIALITIES.

MAPLE and CO. The STANLEY SUITE, in Hazelwood, lined with fragrant Californian Sequoia, and consisting of wardrobe with carved panels and bevelled glass centre door; dressing table with large bevelled glass, jewel drawers, and brackets; washstand with cupboard beneath marble top, tiled back, towel rods at ends and art silk curtain; three chairs, £8 15s. Designs free by post.

MAPLE and Co.—The LYNDHURST SUITE consisting of a 6-ft. wardrobe with plate-glass door, and centre fitted with convenient trays and drawers; double washstand with marble top, high tile back, and shelf beneath; toilet table, with large landscape glass, jewel and other drawers and brackets, a pedestal cupboard, towel airer, and three chairs, in ash or hazelwood, 18 guineas. Designs free.

WATERPROOFS FOR ALL PURPOSES and ALL CLIMATES,

RIDING, DRIVING, FISHING, SHOOTING,

AND EVERY WATERPROOF REQUISITE

J. C. CORDING AND CO., ONLY ADDRESS— 19, PICCADILLY

Corner of AIR STREET.

CHLORODYNE

DR. J. COLLIS BROWNE'S

ORIGINAL AND ONLY GENUINE

CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.

CHLORODYNE acts like a charm in Diarrhœa, and only specific in Cholera and Dysentery.

CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation, and Spasms.

CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, Meningitis, &c.

From W. VENALIUS PETTIGREW, M.D.

"I have no hesitation in stating that I have never met with any medicine so efficacious as an Anti-Spasmodic and Sedative, have used it in Consumption, Asthma, Diarrhœa, and other diseases, and am perfectly satisfied with the results."

"Earl RUSSELL communicated to the College of Physicians that he received a despatch from Her Majesty's Consul at Manilla, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE."—See Lancet," 1st December, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. Page Wood stated that Dr. J. Collis Browne was, undoubtedly, the Inventor of Chlorodyne, that the story of the Defendant, Freeman, was deliberately untrue, which, he regretted to say, had been sworn to."—See "Times," 13th July, 1864.

Sold in Bottles at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each. None is genuine without the words "Dr. J. COLLIS BROWNE'S CHLORODYNE" on the Government stamp. Overwhelming Medical Testimony accompanies each bottle.

Sole Manufacturer—J. T. Davenport, 33, Great Russell-street, Bloomsbury, London.

BRAND & CO.'S BEEF BOUILLON.

A most Nutritious and Invigorating Beverage, made by the simple addition of boiling water, at a cost within the reach of all.

Sold by the principal Chemists and Grocers throughout the United Kingdom.

CAUTION: BEWARE OF IMITATIONS.

SOLE ADDRESS:

11, LITTLE STANHOPE STREET MAYFAIR, W.

Iron Buildings.

BRUCE and STILL,

Norfolk Street, Liverpool,

CONTRACTORS FOR IRON BUILDINGS & ROOFS,

Churches, Schools, Mission Rooms, Hospitals, Cricket and Lawn Tennis Pavilions, Colliery Roofs, Warehouses, Stores, Billiard Rooms, Clubs, Shooting Lodges, Cottages, Huts,

FARM BUILDINGS,

Hay and Corn Sheds, Barns, Dairies, Stables, &c.

HIGHEST TESTIMONIALS FROM THE LEADING CLERGY ARCHITECTS, AND AGRICULTURISTS.

Estimates and Designs on Application

Contractors to H.M.'s Government

NOTICE.

The Editor begs to state that he cannot under any circumstances undertake to return rejected contributions. No payment is made for communications sent in for insertion except by arrangement. All communications must be authenticated by the name and address of the writer.

The JOHN BULL may be obtained on the day of publication, at Messrs. SMITH and SON'S Railway Bookstalls, or of any Newsagent, at 6d. per copy.

TERMS OF SUBSCRIPTION.

The JOHN BULL will be supplied post free direct from the Office on the following terms:—

Great Britain and Ireland.	*Paid in Advance.*	*Credit.*
One Year	£1 5 0	£1 8 0
Six Months	0 12 6	0 14 6
Abroad—Within the Postal Union.		
One Year	£1 7 0	£1 10 0
Six Months	0 13 6	0 15 6

CHARGE FOR ADVERTISEMENTS.

Advertisements of Public Companies, 1s. per line.

General Trade Advertisements (Reduction for Series 9d. per line.

Notices of Births, Marriages, and Deaths inserted for 2s. 6d. each.

Advertisements facing Leader, 1s. per line.

N.B.—Advertisements from the country must be prepaid; sums not exceeding 5s. may be sent in stamps; above that amount in Post Office Order, made payable at the FLEET STREET Post Office.

***** All Cheques and P.O. Orders to be made payable to E. D. MADDICK, 6, Whitefriars-street.**

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

FIRE, LIFE, AND ANNUITIES,

Incorporated by Royal Charter and Special Acts of Parliament.

President—HIS GRACE THE DUKE OF ROXBURGHE. *Vice-President*—HIS GRACE THE DUKE OF SUTHERLAND, K.G.

LONDON DIRECTORS.

Chairman—BARON SCHRÖDER.
Deputy-Chairman—PASCOE DU PRE GRENFELL, Esq.

CHARLES MORRISON, Esq.
GEORGE GARDEN NICOL, Esq.
ALEXANDER H. CAMPBELL, Esq.
JOHN SANDERSON, Esq.
QUINTIN HOGG, Esq.
Hon. CHARLES W. MILLS, M.P.
Hon. CHARLES N. LAWRENCE.
CHARLES A. CATER, Esq.
ALEX. D. KLEINWORT, Esq.
GEORGE E. SCARAMANGA, Esq.

Bankers—GLYN, MILLS, CURRIE, and CO., Lombard-street.
Manager of Fire Department—GEORGE HENRY BURNETT.
Foreign Sub-Managers—PHILIP WINSOR and E. A. DE PAIVA.
Manager of Life Department & Actuary—HENRY COCKBURN. *Secretary*—F. W. LANCE.
Medical Officers—H. PORT, M.D., and HERMANN WEBER, M.D.
Solicitors—BIRCHAM & CO., 50, Old Broad-street.

EDINBURGH DIRECTORS.

J. F. WALKER-DRUMMOND, Esq.
DAVID B. WAUCHOPE, Esq.
Sir JAMES GARDINER BAIRD, Bart.
GEORGE AULDJO JAMIESON, Esq.
FREDERICK PITMAN, Esq.
CHARLES GAIRDNER, Esq.
RALPH DUNDAS, Esq.
JOHN WHARTON TOD, Esq.
Sir JAMES H. GIBSON-CRAIG, Bart.
Right Hon. the Earl of ELGIN.
Sir THOMAS CLARK, Bart.
CHARLES B. LOGAN, Esq.
CHARLES C. MACONOCHIE, Esq.

Manager—A. GILLIES SMITH, F.R.S.E.
Secretary—PHILIP R. D. MACLAGAN. *Actuary*—THOMAS WALLACE.
Medical Officer—J. PLAYFAIR, M.B., F.R.C.P.E.
Solicitors—J. & F. ANDERSON, W.S.
Auditor—JAMES HALDANE, Chartered Accountant.

TOTAL ASSETS AT 31ST DECEMBER, 1890, £10,439,943 18s. 5d.

I.—Authorised Capital	£3,000,000 0 0	
Subscribed Capital	2,750,000 0 0	
Paid-up Capital		£687,500 0 0
II.—Fire Funds—Reserves (including Balance of Profit and Loss Account)...		2,731,430 0 7
III.—Life Funds—Accumulated Fund of the Life Branch	£5,867,957 6 9	
" Accumulated Fund of the Annuity Branch	1,153,056 11 1	7,021,013 17 10
		£10,439,943 18 5

REVENUE FOR THE YEAR 1890.

From Fire Department—Net Premiums, Interest, &c....		£1,495,818 6 10
From Life Department—Net Premiums, Interest, &c. ...	£725,880 18 11	
Annuity Premiums (including £216,985 16s. 7d. by single payments) and Interest ...	266,498 7 2	992,379 6 1
		£2,488,197 12 11

The Accumulated Funds of the Life Department are free from liability in respect of the Fire Department, and in like manner the Accumulated Funds of the Fire Department are free from liability in respect of the Life Department.

Prospectuses and every information can be obtained at the Chief Offices:

LONDON: 61, THREADNEEDLE STREET, E.C. EDINBURGH: 64, PRINCE'S STREET.

LONDON (WEST END BRANCH): 8, WATERLOO PLACE, S.W.

THE

ROYAL MATERNITY CHARITY

31, FINSBURY SQUARE, LONDON.

For Delivering Poor Married Women at their own Habitations by Skilled and Trained Midwives.

INSTITUTED 1757.

PATRON.—HER MOST GRACIOUS MAJESTY THE QUEEN.
President.—HIS GRACE THE DUKE OF ARGYLL, K.G., &c., &c.
Treasurer.—SIR JOHN LUBBOCK, BART., M.P., F.R.S., &c., &c.

Consulting Physicians.
DR. ROBERT BARNES, F.R.C.P., 15, Harley-street, W.
DR. J. BRAXTON HICKS, F.R.C.P., F.R.S., 24, George-street, Hanover-square.
DR. HENRY GERVIS, F.R.C.P., 40, Harley-street, W.
DR. GEORGE ROPER, M.R.C.P., 19, Ovington-gardens, S.W.

Divisional Physicians.
DR. FANCOURT BARNES, M.R.C.P., 7, Queen Anne-street, Cavendish-square, Senior Physician and Lecturer.
DR. FRED. J. SMITH, M.R.C.P., F.R.C.S., 7, West-street, Finsbury-circus, Physician of the Eastern Division.

THIS INSTITUTION is the oldest and largest Lying-in Charity in Great Britain. About 4,000 poor women are annually relieved at the most critical period of their lives *without removal from their own homes*, a great boon to the poor, as no one need be reminded of the importance of a mother's presence in a poor man's family.

Moreover, under this system of home-ministration none are denied for want of room; as, in the words of the noble President,

"ALL LONDON IS THE CHARITY'S HOSPITAL, AND EVERY STREET A WARD."

In fact, there is no limit to the Charity's operations but the want of sufficient funds, which are much needed.

Six Patients can be annually recommended for a Life Subscription of TEN GUINEAS or an Annual Subscription of ONE GUINEA, or three for a Life Subscription of FIVE GUINEAS, which costs the Charity nearly four times that amount, and the Trustees have had to sell out their funded property to meet this deficiency.

The Committee, therefore, earnestly appeal for Contributions, to enable them to fully maintain the benevolent work of this Institution, which will be thankfully received by the

Treasurer—SIR JOHN LUBBOCK, Bart., M.P., 15, Lombard Street;
or at the Charity's House, 31, Finsbury Square, E.C., by

J. W. LONG, Secretary.

FORM OF BEQUEST.

"I give and bequeath to the Treasurer, for the time being, of the 'ROYAL MATERNITY CHARITY,' established in Finsbury-square, London, E.C., the sum of to be applied towards the objects of the said Maternity Charity, and I desire that the said sum of be paid, free of Legacy duty, out of such part of my Personal Estate as I may lawfully bequeath to charitable purposes."

CITY OF LONDON TRUSS SOCIETY,

FINSBURY SQUARE.

For the Relief of the Ruptured Poor throughout the Kingdom.

ESTABLISHED 1807.

PATRON—H.R.H. The PRINCE OF WALES.
PRESIDENT—The Right Hon. LORD EBURY, P.C.

The importance of this Charity to the suffering poor of both sexes and all ages may be gathered from the fact that upwards of **470,000** have been already relieved.

The proportion of aggravated cases to simple cases is larger than it was formerly; hence more expensive instruments are required, greater cost is entailed, and increased Funds are needed. Subscriptions and donations will be thankfully received by Lloyds' Bank (Limited), 72, Lombard-street, E.C.; and by the Secretary, at the Institution 35, Finsbury-square.

JOHN NORBURY, Treasurer.
JOHN WHITTINGTON, Secretary.

Printed by E. D. MADDICK and Co., 1, Crane-court Fleet-street, and Published for the Proprietor, at the Office, No. 4, Whitefriars-street, Fleet-street, London.—Saturday, Jan. 30, 1892.

LITERARY SUPPLEMENT TO

JOHN BULL.

"FOR GOD, THE SOVEREIGN, AND THE PEOPLE!"

Registered at the General Post Office as a Newspaper.

VOL. LXXII.
No. 3,715.

SATURDAY, JANUARY 30, 1892.

GRATIS.

Reviews.

GREEK.*

The very interesting and scholarly volume in which Professor Butcher discourses to us about *Some Aspects of the Greek Genius* is one of no little value and importance especially at a time when the question whether or not Greek should be retained as a subject of study at our public schools and our Universities has been debated with so much acrimony, as is unfortunately the case. It is a little curious that its appearance should have synchronised with the great battle fought last term at Cambridge, and if it had appeared somewhat earlier it might have furnished no unimportant and ineffective argument in support of the view which we are glad to remember was entertained by the triumphant majority on that occasion. The volume before us consists mainly of lectures delivered by the Professor to his Greek class at the University of Edinburgh, supplemented by some addresses to other audiences, and an article on Sophocles, reprinted from the pages of the *Fortnightly*, paying a high tribute alike to the poet and to his latest editor, Professor Jebb. The book divides itself naturally into two parts, of which the first is certainly the more attractive to the general reader, though the second, which reproduces the substance of the author's lectures, accompanying the detailed reading of the *Poetics* of Aristotle, will perhaps have more interest for the advanced student. This is so full of instruction, and throws so much light on the connection between Aristotle's theory of poetry as an expression of the universal and the general system of his philosophic thought that it must be welcomed as a valuable contribution to the study of the method of the great philosopher. But, at the same time, it is somewhat hard reading for those who are not acquainted with his system, and the earlier part of the work is far better adapted to the use of the two classes of readers for whom the Professor states that his volume is mainly designed, those, that is to say, "who have had a "classical education, and yet are not specialists, "and [we omit the superfluous "who"] may care "to have some of the impressions that are left "on the mind by the study of Greek literature "revived and brought to a focus," and "those "who, without a knowledge of the Greek lan-"guage, have acquired a love of Greek "literature, and an interest in the thought "of Greece." To both of these classes the earlier essays appeal most effectively, and Professor Butcher's contribution to the solution of the question of the proper position of Greek as a branch of modern education is certainly none the less valuable because it is not avowedly designed as a contribution to the solution of that question, but is rather intended to bring out what he announces in his preface to be the single theme on which the various essays reproduced in the present volume are a variation. That theme is thus described in his own language:—

> The accidents of human nature seem in them to fall into the background; its larger lineaments are disengaged. The image presented to us is a typical embodiment of some permanent fact or aspect of human life. Hence the powerful vitality of all that has been bequeathed to us by Greece. It is modern almost astruly as it is ancient; for it restson the essential sameness under all circumstances of man's nature and faculties. The more it is studied the more links we find with our own world of thought and feeling. And, above all, it is stamped with the impress of an art which belongs to all time.

Putting aside, then, the lengthy and elaborate disquisition on "Aristotle's Conception of Fine Art and Poetry," which occupies a large portion of the latter half of the volume now under notice, we confine ourselves to the six more general essays which are to be found in the earlier half of that volume. The first and the most rhetorical of these deals with what we owe to Greece, and points out "how greatly they "misread the mind of Greece who think to "become Hellenic by means of eccentricity "tinged with vice," that false view of Hellenism which takes its origin in the Italian Renaissance. Professor Butcher dwells on the love of knowledge for its own sake which the Greeks, above all other people of antiquity possessed, contrasting it with the love of the Eastern nations "to move in a "region of twilight, content with that half-"knowledge which stimulates the religious "sense." But, at the same time, he insists that the Greek temper is not irreverent, nor does it rob the universe of mystery, for "the mystery "is still there and felt, and has left many "undertones of sadness in the bright and "heroic records of Greece; but the sense of "mystery has not yet become mysticism." This "undertone of sadness" is dwelt on more at length in one of the most interesting essays in the volume, that on "The Melancholy of the "Greeks," which draws special attention to the consideration that "a peculiar vein of constitu-"tional sadness belongs to the Greek tempera-"ment." And the first traces of it are to be found in Homer himself, as is shown in a very brilliant passage well worth quoting; though Homer was no pessimist, like Theognis. Nor must Pindar be so described, though he, too, felt profoundly the sadness of human destiny. But his vein of meditation is free from despair or pessimism, and what Professor Butcher calls his austere melancholy has nothing in it that is unmanly. It seems strange to find Herodotus also cited as evidence of the melancholy of the Greeks, and the author apologises for the apparent paradox. But in his writings, too, is to be found that abiding sense of man's helplessness and of the mystery of his fate, with which we are familiar in Sophocles, and which is said to account for the peculiar tone in which Hope is spoken of in Greek literature, even the more philosophic, Thucydides, describing as the strength of the desperate, and comparing it unfavourably with the foresight which comes of reason. This absence of Hope, and the cognate absence of any ideal of progress is, as Professor Butcher points out, one great difference between the classical Greeks and the Hebrews; for, even in the darkest hour, the prophets did not despair of Israel, while throughout Greek literature the ever-recurring text, emphasised more forcibly in the Anthology, is "Vanity of Vanities":—

> The minds of nobler temper in the *Anthology* suffer from something akin to the modern "Welt-schmerz," a feeling in which the mystery of life and the sense of the infinite mingle with personal weariness or satiety. Such poets console themselves by singing in charming verse of graves and ruins; of the fallen grandeur of ancient cities,—Troy, Mycenae, Argos, Sparta, Corinth; they dwell on the sorrow of remembered happiness, and linger over an ideal or vanished past. In the outer world they find a counterpart to their own moods, or more often still they hear a discord. The placid existence of the cicada or some other member of the animal creation is set off against the restless discontent of man. The sentiment of melancholy blends with a new and almost modern appreciation of Nature. Her unchanging majesty is contrasted with man's transient and unquiet energies; to Nature the poet turns for support and sympathy. The only sights worth seeing are the larger aspects of the universe around us. "Pleasant are the fair things of Nature,—earth, sea, stars, the orbs of moon and sun. All else is fearfulness and pain.
>
> If it is true, as Aristotle says, that men of genius are of a melancholy temperament, it is but natural that the most highly gifted nation of antiquity should have had in it a vein of this sentiment. But we must not lose sight of the distinction between the sadness, which runs as an under-current of thought through the great Greek writers, and the weariness of living which proclaims itself in the graceful and fugitive utterances of the *Anthology*. Of the various forms of pessimism which we know from literature or life, one form is resigned, so long as its daily allowance of pleasure is not withheld. There is another kind that is scornful, rebellious, imperious in its demands. Examples of both may be found in the *Anthology*. The older writers with rare exceptions are strangers to both moods. They wait indeed "to see the end;" they will "call no man happy before he dies." Their melancholy is very real, but there is no parade of melancholy. They are not like the "young gentlemen of France," of whom Shakespeare tells, "as sad as night only for wantonness." Theirs is the same stately and reserved pathos which is depicted on Attic tombstones; the same sadness which penetrates us, when we read in their austere simplicity the last greetings addressed by the tragic heroes to the sunlight and to their homes. The genuine Hellene was touched with a profound pity for the wretchedness of man. Death and fate formed a dark background to his brilliant vision of the universe. Yet without consolation here or hope hereafter he could face his inexorable doom, and by great thoughts and deeds conquer destiny. In the modern world the contradiction between boundless aspiration and limited powers is apt to paralyse high effort. In classical Greek antiquity the sense of man's feebleness heightens his energy of will. The impression left on us is altogether unique in character, and, as a result, the pathetic in Greek poetry is often not far removed from the sublime. "There is nothing, methinks, more piteous than a man, of all things that creep and breathe upon the earth,"—these words are uttered by Zeus in the *Iliad*, and the thought is typically Hellenic. But no less Hellenic is the rousing call of Sarpedon to Glaucus: "Ah, friend, if once escaped from this battle we were for ever to be ageless and immortal, neither would I fight myself in the foremost ranks, nor would I send thee into the war that giveth men renown, but now—for assuredly ten thousand fates of death do every way beset us, and these no mortal may escape nor avoid—now let us go forward, whether we shall give glory to other men, or others to us." The dark destiny of man is here the very motive which prompts to heroism. The thought is the same as that of Pindar: "Forasmuch as men must die, wherefore should one sit vainly in the dark through a dull and nameless age, and without lot in noble deeds?"

Next in interest to this striking essay we are inclined to place the reproduction of the address on the "Unity of Learning," delivered at the close of the session at the University College of North Wales in 1891, when the abolition of compulsory Greek was already in the air. This is a vigorous protest against Specialism, and, incidentally, a defence of the study of Greek, which is also more directly defended in the essay on the "Written and the Spoken Word," emphasising Mr. Lowell's protest against calling Greek a dead language, and founding an argument on this verbal fallacy. That protest is so emphatic that we cannot resist quoting Professor Butcher's quotation of it:—

> Only those languages can properly be called dead in which nothing living has been written. If the classic languages are dead, they yet speak to us, and with a clearer voice than that of any living tongue. If their language is dead, yet the literature it enshrines is crammed with life as perhaps no other writing, except Shakespeare's, ever was or will be. It is as contemporary with to-day as with the ears it first enraptured, for it appeals not to the man of then or now, but to the entire round of human nature itself. . . . We know not whither other studies will lead us, especially if dissociated from this; we do know to what summits, far above our lower region of turmoil, this had led, and what the many-sided outlook thence.

Another view of the value of classical literature, and of the true method of teaching it, is given in the essay on the "Unity of Learning," and the modern examination craze is well dealt with in the same essay. Speaking of classical literature, Professor Butcher says:—

> It is a subject that is many-sided, and whose value depends upon its scope and comprehensiveness, and on the wide horizons which open out of it. The classical languages, from one point of view, fall within the sphere of the exact sciences. The general laws of their growth and decay can be stated with scientific precision. On another side they are as free as thought itself, they look out over the whole field of human endeavour and imagination. We may

* *Some Aspects of the Greek Genius.* By S. H. Butcher.—London: Macmillan and Co., 1891.

come to them as grammarians, as historians, as archaeologists, as anthropologists; and to each class of inquirer they will yield results of the highest interest. But if we are to apprehend classical literature in its full spirit and power, we shall not approach it in the first instance in the attitude of specialists. We shall study it simply as containing imperishable thought in noble language. We shall not sever the language and the thought; they are not accidentally related. Most of the failures of classical education may be set down to the attempt to treat these two elements apart. To know the words without the sense, and to know the sense without the words,—this sums up the character of the bad scholar and the shallow thinker. No: the language is the key, the one master key, to unlock the thought.

But, you say, we may read the classics in translations, and thence get at the spirit and essence of antiquity, discarding what is outward and accidental. Well, one may no doubt learn much about antiquity by this means; and if one has a peculiar genius, one may even divine something of its inmost spirit, as has been done by a few men of rare imagination and insight, such as Schiller and Keats, whose knowledge has either been very imperfect or derived mainly from second-hand sources. But translations, the very best, are but shadows of the original. You cannot transfuse the life-blood of a poem into any translation. One language, moreover, differs from another, above all an ancient language differs from a modern,—not only in outward form, but in inward and essential character. It is not that they express the same thing in different ways. They express a different thing, wholly or partially different, each in its own way.

Words are not coins which have an interchangeable value. A scientific term is capable of international exchange. The idea that it conveys can be passed from land to land, uncoloured by emotion, untouched by association. Each people can express it in exactly equivalent form. A cube root is the same thing to an Englishman as to a Russian. But the language of literature is totally distinct. The words stand rooted in the soil of national life, they are nourished from a people's history. Around them have gathered the accretions of thought of successive generations. The associations of poetry and eloquence cling about them. Words whose nearest equivalents are for us dead and prosaic stirred the pulses of a Greek and vibrated with memories of Troy and Salamis. How different, again, is the same word when it meets us in Homer and in the New Testament! To the student of language, one such word is in itself the epitome of a vast chapter in the history of thought, or represents, it may be, a revolution in our ideas of morals and religion. The abstract words which express intellectual moods and processes, moral sentiments, religious aspirations, are essentially untranslatable. They have no exact, often no approximate, equivalents in other languages. Classical literature may, therefore, be taught either from the narrow point of view of a grammarian, who sees nothing beyond; or, starting from the basis of language and grammar, we may penetrate into philosophy, art, and religion,—into all that throws light on the genius and institutions of a people, and fixes its place in civilisation.

That the examination test is ill-adapted to gauge the value of classical education is pointed out in a striking passage, which must be the last we can give from a volume deeply interesting and suggestive, that is well calculated to enhance the writer's high reputation, and to show how modern scholarship, while losing nothing of the depth and accuracy of the past, has learnt to express itself with a charm of literary style to which the elder race could not aspire. No gospel of payment by results, no theory of the market value of learning and of the advantage of short cuts to knowledge, should find a place in a true University, which is, as Professor Butcher points out, not a mere industrial association, but, in some sense, a spiritual community, where there should be no intellectual isolation, but each worker should cultivate the power of viewing knowledge as a whole, and of discovering the bond of unity between the different parts. This ideal is not to be attained to by regarding the University, as so many are inclined to do at the present day, as a mere examining machine. There are other and better means of ensuring genuine work and of estimating high progress:—

> The College Lecturer who is in daily contact with his classes, and who not only lectures but keeps to the good old custom of oral questioning, discerns the intellectual needs of his pupils, and knows of what stuff they are made better than he can ever learn from written examinations. The business of a teacher, some one has said,—as popularly understood—is to help a candidate to play with a straight bat the most artful twisters of an examiner; and there is no doubt that the dominance of the examination system has tended to create a wrong conception of the teacher even in Universities whose function is recognised to be other than that of an examining Board. An Oxford undergraduate, a Scholar of his College, was about to go in for his final examination. He went to his tutor to talk over with him a difficult metaphysical problem. The tutor discussed it on various sides, but brought no definite solution. The pupil at last told him plainly that this was not what he wanted. "What I want is the examination answer to the question; give it to me in a precise form." "I really can't," was the reply; "it is a point on which nobody can speak dogmatically. Honestly I don't know." "Come now, Mr. ——," said the other, "but you are *paid* to know." Yes, paid to know, and to put our knowledge in cheap and handy form for ready use and distribution,—that is the theory of those who regard University teaching as a commercial industry, and a University Degree as a "hall-mark" which ought to be easily purchased with the minimum expenditure of intellectual effort. To such persons knowledge is of value only if it leads directly to material advancement, and the different branches of University study, pursued without any sense of their vital interdependence, are only the means to a professional end.
>
> But liberal studies followed in an illiberal spirit fall below the mechanical arts in dignity and worth. Arithmetic, says Plato, is an excellent preliminary to philosophic study "if pursued for the love of knowledge and not in the spirit of a shopkeeper." The proviso here contained presents the Greek ideal of education. Intellectual training is an end in itself and not a mere preparation for a trade or a profession. The history of the word σχολὴ in its transition from "leisure" to "school," through the intermediate stage of "philosophical discussion," is the unconscious testimony of the Greek genius to the pure and disinterested love of learning. Greek "leisure" is sometimes spoken of slightingly as if it were the luxury of the rich or the dilettanti, an easy sauntering through life and avoidance of painful effort. But in truth it is not the opposite of activity, but a special form of activity, the strenuous exercise of the intellectual or artistic faculties. It is no state of blissful indolence, which is the ideal of some Orientals; no life of feasting, which is the ideal of the savage; no round of trivial amusement, which is the ideal of the man of fashion. It is work, genuine work; not, however, to satisfy bodily wants and the needs of animal existence, but to appease a pressing mental appetite—the desire for knowledge or the desire for beauty.
>
> Leisure and work—the two ideas are to some minds inconsistent, but here is their point of meeting. "To do their duty is their only holiday," is a description we read of Athenian character in Thucydides. *To work their minds*, that too is their holiday, their true σχολὴ, the leisure that is worthy of one who is at heart more than a mere mechanic, whose energies are not all spent on task work done to order, with quick returns of profit as his reward, but who has free activities of mind which claim scope and play, energies which are voluntary, self-imposed, delightful; which result in the discipline, the quickening of every human faculty; useless, it may be, in the estimation of those who believe only in machinery, but for all would not sacrifice the ends of life to the means, to be counted among the first conditions of existence.

If we are ever to learn this lesson it will be in no small degree due to our bearing in mind that among the debts which we owe to Greece is our inheritance of that love of knowledge for its own sake, which is the aspect on which Professor Butcher most insists in his study of *Some Aspects of the Greek Genius*.

THREE VOLUMES OF SERMONS.*

The memorable sermons on eternal punishment, preached by Dr. Farrar in Westminster Abbey, and subsequently published by him under the title of *Eternal Hope*, will probably be remembered, not so much from their own merits as from the controversy to which they gave rise. According to the author's own statement they were never intended for publication, and he confesses that if he had foreseen that controversy he would have though it right to approach the subject in a more formal manner, and might, probably, not have made use of the passionate rhetoric which is their main characteristic.

The Archdeacon, in the preface to the present edition, indignantly repudiates the charge of having changed his opinions on the subject of man's eternal future since the sermons were published; and while, *more suo*, complaining of the "bitterness and misrepresentation" of those who have been venturesome enough to differ from him and to oppose argument to rhetoric, maintains that his central contention has been barely touched by his opponents. He appeals in support of that "central contention," which it is not very easy to apprehend—unless it is that eternal does not mean eternal—to Lord Tennyson and Mr. Browning, quoting from them passages to his mind expressive of an unshaken trust in the ultimate Palingenesis, adding:—

> It may be that the intuitions of the poet like those of the saint may contain more of essential truth than the limitless inferences of theologians from dimly-apprehended metaphors, which depend for their intepretation on an intimate knowledge of the peculiarities of Semitic thought thousands of years ago.

This is somewhat a strange manner of dealing with the plain words of our Lord himself, but we have no desire again to embark in the controversy which the sermons, on their first appearance, naturally aroused, and which could hardly have come as a surprise to anybody but Dr. Farrar himself. For when from the pulpit at Westminster Abbey, the most famous of all English churches, in the presence of a vast congregation, a Canon of the Abbey sets to work to prove that eternal does not mean eternal, a bold challenge is thrown down to all who, not in that spirit of ferocious joy at the idea of everlasting torment which the preacher attributes to all who do not share his view, but in a spirit of saddened yet of unhesitating belief in the teaching of the Bible and of the Church, hesitated to accept that view. It is the less necessary to embark again on the controversy, as the sermons on their first publication were dealt with by those much more competent to deal with them than the irresponsible reviewers of whom Lord Tennyson speaks so contemptuously. Still it is rather a strong proceeding on the part of the Archdeacon in his preface to the present edition of the sermons, published, like its predecessors, by Messrs. Macmillans, to contend that Dr. Pusey has really accepted all the main propositions which were put forward in them! The letters of Dr. Pusey, which he publishes in his new preface in support of this contention, by no means bear it out, and most Churchmen will agree in the regret which they express that the preacher, in his eagerness to overthrow the narrow and, as his correspondent supposes, Calvinistic opinion in which he was educated, took up the arguments which came to hand without weighing them, and wrote in undue haste, fixing his eyes exclusively on one side of the question, without "taking time "to think on Whose word the awful doctrine, as "believed by the incomparably larger body of "Christians, rested."

Another new edition, far more acceptable to English Churchmen, for which we are indebted to the same publishers, is that of the sermons preached by the Bishop of Derry before the University of Oxford when he was select preacher in 1870-71. The original book has now been for some time out of print, and the reissue of it in a revised and greatly enlarged form will confer a boon on many admirers of the eloquent and gifted author, who have been hitherto unable to procure for themselves a book which every theological student, and many who are not professedly theological students, will be glad to possess. Bishop Alexander has taken the opportunity of the publication of this new edition of his discourses on *The Leading Ideas of the Gospel* to amend, recast, and enlarge his original book, in which he worked out what he maintains to be "a sound conception, fruitful in "application to the true exposition of the "Gospels," namely, "that they are not regular "and complete biographies, and still less mis-"cellaneous collections of pious anecdotes or "great sayings strung together at random," but that "each Gospel is arranged round "one centre, or at least round a few central "points," and that each evangelist selected for record "such actions and sayings as brought out "certain aspects of the Lord's ministry, purpose, "character, and teaching." It is in this grouping point or principle of selection and in this particular aspect that the author finds the "Leading "Idea" of the gospel of each Evangelist. This method of treatment the preacher applies to each of the four Gospels in turn, devoting a special section to the way in which the leading ideas of each evangelist are brought out in his narrative of the Passion, while in his final discourse he not only points out the conclusions to be drawn from a judicious use of this conception of leading ideas, but also introduces an important qualification by which that conception requires to be carefully guarded, which is that no leading idea of one Evangelist is altogether wanting in one or more of the others, who set it forth as clearly as that Gospel in which it is most frequently dwelt on as a leading idea.

It will, perhaps, be well to quote a passage from these eloquent discourses in order to illustrate the method of treatment adopted in them, and to enable the reader better to understand what the preacher means by his conception of Leading Ideas. We can hardly make a better selection for that purpose than the following passage, which the author himself gives as an interesting example of the benefit which arises from a judicious use of that conception:—

We may take one incident common to all the

---

* *Eternal Hope.* By Archdeacon Farrar. New Edition, with a New Preface.—London: Macmillan, 1892.

The Leading Ideas of the Gospels. By the Bishop of Derry. New and Revised Edition.—London: Macmillan, 1891.

Village Sermons. By the late R. W. Church, Dean of St. Paul's.—London: Macmillan, 1892.

evangelists as a specimen of the way in which the narratives were moulded by their Leading Ideas—the call of Simon and Andrew, James and John—(1) St. Matthew records it very briefly, apparently mainly as the fulfilment of the prophecy of Isaiah. (2) St. Mark's notice is also short. To him the conversions present themselves as noble instances of the attraction of grace, of the resistless magic of that voice. Nothing is impossible with God. Yet that two brothers should simultaneously obey a call which involved so much self-sacrifice is no ordinary event. But that another pair of brothers should do so, and leap at the same moment over a mental and moral chasm so vast, constitutes a complex improbability which the ingenuity of a mathematician has set itself to state in the terms of his science. The modern critical and historial spirit is tempted to see *primâ facie* indications of the *iteration* so commonly characteristic of the legends of the most different countries. But St. Luke, with his keen moral tact, bridges over the chasm by supplying the psychological antecedents of the cases, which, stated briefly, might seem strange and even suspicious. There was a previous connection between the pairs of brothers and the master, as there were business ties between Simon and Andrew, John and James. All four had previously heard some of that great teaching and been brought near to that marvellous personality. They had seen a miracle just of the character to impress minds like theirs. Simon Peter felt the spiritual awe of a decisive beginning, of a resolve which had been slowly maturing, and which was now brought to full ripeness by the fierce light of the spiritual world thrown upon it in a few moments. St. John (one of whose Leading Ideas is the instinctive historical actuality, which balances his unquestionable idealism) clears the way still further. One of the pair of fisher brothers—intimate and in practical relations with the other—were disciples of long standing. Jesus had long before looked into the very depths of Simon's being with that penetrating and attractive glance. The call, which had been long prepared for, being more than half expected, came at last. All the narratives are true. No one is in any way inconsistent with the others. But the first two evangelists redacted their gospels when much was fresh in the memory of the Church, which was taken for granted and did not need to be written. St. Luke fills in the particulars, and St. John supplies a solid substratum in the earlier part of the evangelical story. Thus all are true. For St. Matthew the obedience of the brethren to a call of such momentous import was, indeed, one individual and most beautiful illustration of the prophetic announcement of the "great light" which was to "spring up" from Galilee of the Gentiles. To St. Mark the incident was another proof of the magnetic and triumphant sweetness, the *victrix delectatio* which the Conqueror of hearts communicated instantaneously to the wills of men. St. Luke, the psychological evangelist, indicates that in this, as in all other circumstances, no inch of human nature lies outside the reign of law, that the spark of heavenly grace in this case also sets fire to materials previously provided. St. John with no immediate view to this incident—from his *historical* tendency and purpose—has laid a strong foundation of fact under the statements of his predecessors.

In the course of his revision the Bishop has applied his conception to several passages which had at the time escaped his observation, and he has also corrected what he considered to be faults of tone in the sermons as originally delivered, thus being in contrast with Archdeacon Farrar's reproduction of his sermons unaltered, notwithstanding his admission of their original imperfections and defective treatment. These faults of tone are apologised for on the ground of the deep feeling to which the preacher was stirred at the time when the sermons were delivered by the Disestablishment of the Irish Church:—

> It tinged all objects around him with a certain strong and lurid light. The subsequent admission of the laity, not only to a co-ordinate part in general ecclesiastical legislation (to which he was always favourable) but to the right even of initiative in solemn doctrinal questions, filled him with forebodings. The crash of the revolution from without was followed by the rumbling of an explosion within. He thought it right to sound an alarm as loudly as he could; and his voice was, perhaps, not quite unheard.

But as the author, become his own critic, went over his volume when he could look back upon it as something remote and almost external to himself, his pencil ran through all passages of the kind. Not only are polemics a growth which does not flourish in the frigid air of age; not only is the controversial epigram which pleased us in middle life a thing in which we find cause for repentance as we move onwards from the din of the strife towards the passionless silence of eternity—temporary controversies, however important in their own place, are better absent from our dealings with those immortal pages where Christ is all and in all. In the Gospels He is in His holy temple. We should keep silence before Him. To read their meaning should be our only object.

The writer has provided an "Occam's razor" for himself by the simple expedient of abolishing the hortatory form of the sermon. The calmer and more progressive method of a regular didactic treatise enables him (he hopes) to do more justice to a theory which throws light upon the one fourfold record of the Person and work of the Incarnate Lord.

But the "regular didactic treatise" does not exclude many bursts of that fervid and impassioned eloquence for which the Bishop is so distinguished, though he never allows himself to be led away by it as the Archdeacon is by his rhetoric. And our notice of this very interesting and attractive volume would not be complete if we did not also give a specimen of that impassioned eloquence. After pointing out how St. Luke possessed the high endowment of the sense of Beauty, so that, looking upon our Blessed Lord, "his eyes saw the King in His "beauty," the preacher thus proceeds:—

> From this endowment one Leading Idea of the third Gospel naturally arises—the conception that the human soul and actions of Jesus were supremely beautiful.
>
> This is not so much a logical principle of division or an historical framework, as an atmosphere in which it lies. The memoir is full of the overpowering conviction that Christ is "fairer than the children of men;" that the record of the life of Jesus is full of joy and beauty, as well as of truth and power, so that its motto might be—"blessed are the eyes which see the things which ye see."
>
> A well-known tradition makes St. Luke a painter. This tradition is not very ancient. It is not to be found in any writer before the sixth century. It is the thirteenth century before he appears as the patron saint of painters. He was not a painter. One of the most learned of living Roman Catholics writes,—"all Protestants and not a few Catholics deny this."
>
> So the evangelist who never painted the form of the Son of Man on canvas, or laid it in rich enamel, has given us the most attractive picture of Him. In St. Matthew, He is Israel's Monarch; in St. Mark, He is the Son of God; in St. John, He is the Word made Flesh; in St. Luke (while the title of the Lord is sometimes met with, the Lord Jesus being most frequently found), we are led to think the emblem of the Man more appropriate than that of the ox, which yet suits so well the priestly story at the beginning, and the overpowering conviction of the sacrifice at the end. For in St. Luke, He is pre-eminently the Son of Man; loving, pitying, pardoning a fallen race; anointed to heal the broken hearted; leaving the ninety and nine that He may bear the lost with all the strength and tenderness of that Divine Manhood. St. Luke may not have the lion strength of St. Mark, nor the eagle flight of St. John. The words of Christ recorded by him may be conversations rather than discourses. But the Christ in St. Luke is especially the Son of Man,—the Child wrapped in swaddling clothes and cradled upon a human breast; growing with true human growth in the holy home; not merely letting tears rain down as by the grave of Lazarus, but breaking into sobs of lamentation over Jerusalem, the kneeler in Gethsemane, supported by His creature, yet so divinely drawn, that faith adores the Lord of Angels, strengthened by an angel, and the Son of God writhing like a trodden worm. Men complain of sameness in sacred art. Even the rationalist can teach us, that they "who would give it freshness must steep their minds in the New Testament." They must have present to them not merely the traditional Judge on the one hand, not merely the soft and nerveless beauty of a Syrian Adonis on the other; but the Son of Man, sublime in noble wrath as well as in noble tenderness, who uttered the parable of the Rich Man and Lazarus, as well as those of the Lost Sheep and of the Prodigal. Not written by a painter, this is yet a painter's Gospel. From it come the favourite subjects:—The Virgin and Child, Simeon, the scene with the Doctors in the Temple, the Ascension. A well-known statesman once spoke of the ephemeral nature of the results effected by his craft in contrast with the immortal productions of art, in language of a humiliation so unfeigned that it would be improper to dispute its truth. "Our labours seem to terminate with the day on which they are done, and to leave no trace behind them. It is the happy lot of artists to produce and bequeath to mankind that which becomes part and parcel of their permanent inheritance." The picture in St. Luke's Gospel is a thing of beauty, which is a joy for ever.
>
> Above all let us compare the idyll of Bethlehem at the beginning with that yet more beautiful idyll of heaven at the close. The first has, no doubt, commended itself more extensively to Christendom than the last. We are selfish creatures at the best. *Our* gain is more to us than our Saviour's loss and humiliation. His exaltation does not commend itself to us so directly as connected with our own salvation.
>
> When we contrast the close with the beginning of St. Luke,—the narrative of the Ascension with that of Christmas in the second chapter, we may find an inner evidence of its truth. What have we at Christmas? The Son of God condescends to an unspeakable humiliation; yet the Angel of the Lord speaks to the shepherds, and the earth quivers with unearthly music. What have we at Ascensiontide? The victory is won. The shadows of Gethsemane and the clouds of Calvary have melted away. The hands of the High Priest are lifted up, and joy drops down from them like dew; and He is in the eternal calm, Who is deathless for evermore. Surely there are songs now. It may have been, as some of old thought, that God literally "went up with a merry noise, and the Lord with the voice of the trump." But if so, it was in heaven behind the veil, behind the silence of the infinite spaces. No echoes reach the earth. The whole narrative has the softness of some exquisite dream; but it is not evanescent like a dream. It has the repression, the naturalness, the straightforwardness of truth. The historian of the ministry of angels invents no angels' song. Those who appear are seen as "two men in white apparel." If a human writer had invented or adorned the narrative, there would have been a silence round the cradle as deep as that upon the Arctic sea; there would have been lines of angels, and a great music round the disappearing form. If the story had been mythical or imaginative, all the songs would have been for the Ascension, all the silence for the Christmas; because it is divine, the song is at Christmas, the silence at the Ascension.
>
> St. Luke never pauses to say with self-reflective emphasis—"see how beautiful this is!" There is nothing grimacing or theatrical about his style. He leaves the picture of the King in His beauty to the heart of the Church.
>
> The inner meaning of his purpose seems to be that of St. Bernard, "I speak of Thee in Thy sweetness more than in Thy sublimity—as the anointed, rather than as the lofty One."

But however rich in eloquent passages and high thoughts are these sermons of the Bishop of Derry, we are yet more attracted by the next volume brought under our notice, though this is no reproduction of carefully-prepared discourses preached before the University, but of *Village Sermons*, no less carefully-prepared, indeed, but adapted to the simpler needs of a less critical congregation. The late Dean Church was, in some respects, too severe a judge of his own work for his own fame, and had he been less so, might have left behind him a larger catalogue of contributions to English literature to justify to future generations the high reputation which he held in his own generation. For it cannot but be with a certain feeling of disappointment that we contrast his great talents with the comparatively meagre produce of them which has got into print. His fastidiousness prevented him from being a prolific writer, he was for ever polishing and repolishing, and never satisfied, so that it is, to some extent, a matter of surprise that he should have published anything at all. But all this only leads us to attach the more value to the few books of his which contrast so strongly with the voluminous productions of other and far less gifted writers of his generation. A very welcome addition to these few books is to be found in that now under notice, in which are reproduced thirty-two purely *Village Sermons*, preached in the quiet country church, from the charge of which he was all unwillingly transferred to preside over the great Cathedral whose dome rises so proudly through the London smoke, so peacefully above the din and stir of London streets. It is not necessary to dwell upon the great work which he did after that transfer, for it is not with the Dean of St. Paul's, but with the rector of Whatley, that we have here to deal. All that we need do is to point out how the tenderness and delicacy of thought, the wonderful choice of language, the deep spiritual insight which lent so great a charm to the too rare pulpit utterances of the Dean, are no less fully and strikingly exhibited in the *Village Sermons*, which were delivered week by week in the quiet country church.

The book is not one which it is easy to review, except by recommending it most cordially to the attention of all our readers. For it is not so much to any one in especial of the thirty-two sermons contained in it that it owes its attaction, but to the high level of excellence attained throughout. The subjects are only such as an ordinary clergyman would select to preach about to an ordinary congregation, but they are not treated in an ordinary way, and afford much food for thought to the careful reader, without being, except in very few cases, beyond the grasp of the ordinary listener. There is nothing extravagant, but at the same time nothing common-place about them, and if the good old practice adopted by the clergyman of Sir Roger de Coverley's parish should come into vogue again—a consummation in not a few parishes devoutly to be wished—no better book could be suggested for the purpose than this volume of *Village Sermons*. As probably our readers may require a justification of our tribute to its high merits, we have chosen, almost literally at random, the following extract. This comes from the sermon on the Christian's life a pilgrimage, where the description in the Bible of the old saints, such as Abraham and his family, as strangers and pilgrims on the earth, is adapted to our present life so as to bring out the lesson that we, too, are passing through things temporal on our way to things eternal; but that we, too, without forgetting the place to which we are really bound, ought not to lose our inte-

rest and become slack in doing our part to keep the work of this present going on as God has made it our duty to do:—

The two things are not so contrary, if we think a moment. For, consider the life of such a one as the Patriarch Abraham. As the Bible tells us, he lived all his days confessing himself a stranger and a pilgrim on the earth. His thoughts were ever on that end of his travelling, the home where his God would receive him, the "city . . . whose builder and maker is God." Yet, do you suppose that he did nothing but dream of that? Do you not suppose that his days actually passed as yours do? Do you suppose that he did not, like men now, rise in the morning and go forth to his work and to his labour until the evening? Do you suppose that he, who was rich in cattle, and in men-servants and maid-servants, had not as busy a day in looking after his possessions as men have who have great works to look after now, and that his thoughts were not full of them? Do you suppose that when he happened to be fixed in a spot—the mountain by Bethel, the plain of Mamre, the wells in the desert—he did not feel himself for the time settled and at home, and go about his daily business with a quiet heart, free from restlessness and anxiety? Surely, with the great promises beckoning him onwards from his country and his father's house, and making him feel that even the land of promise was no true and abiding home for him, yet the days, as they came and went, passed over him as they do to us, each bringing its business, its task, its duty, its unexpected joy, its bitterness and grief;—and to each he gave what was its due.

The way to think of him is as of a man who leaves his own country and emigrates into a distant land, meaning to carry on a business there, to make a livelihood, to make provision for his family, and then to return and die at home. While he is in the foreign land, that *seems* his home; and yet he feels with all his heart that it is not. He is taken up with his work there, and is busy early and late with the things of that foreign land, as if it were all in all to him; and yet his object and aim, that which is at the end of all, that for which all else is done, is far away in the land to which his thoughts go—the land to which he means to go back. He may not talk much about it in the foreign land; he may even feel that to think too much of it, and dwell on the hope of seeing it again, may weaken his activity, and hinder the very thing which he wants and is working for. He speaks, perhaps, the foreign language; he has his home and settled abode there; he goes on as if he was a citizen of that country; yet all the time there is the thought of his true country in his heart,—he knows that he is but a "stranger and pilgrim" where he is. He knows it is no use to hurry, but that the years are passing fast; and yet the mainspring of all he does is something out of sight, something which does not come to the surface every day,—the hope of ending in a home very different from his present one,—one which seems so fixed and settled, yet is, with regard to his thoughts and wishes, no more than a traveller's tent.

Whether we will or no, we are "strangers and pilgrims"; we cannot alter or unmake that. Our life is passing away. We are travelling onward to something very different from our present state. While we are travelling,—while we are, as it were, banished and in exile from the land we hope for, we have many things to employ us, many important works to do, many great duties to fulfil, much good to sow the seed of,—at any rate, the ordinary tasks of the day to discharge. These we must do: and done they cannot be unless we throw our hearts and powers into them. But besides this, we have to remember that we are but travellers, doing the work of sojourners, who cannot expect always to be where they are now, and to see the fruit of all that engages them now.

Oh then, in the midst of our work, let us let in the remembrance of that heavenly country which is so much better. There are times and seasons when it has the right to come in, and asks to come in. In the hurry and hot haste of seed-time and harvest, or of some anxious and difficult work, it is hard to think that this is but the work of travellers and pilgrims, that perhaps the end and finish of it is not to come for us at all. But all our times are not times of hurry and effort. And then let faith have its entrance; then let us look forward to the end whither we are going; then let us allow the feeling that we are travellers to come over us with its full force; then let us place ourselves in fancy at the end of our journey, and consider what we shall see and whom we shall meet when we are dead.

Surely, whatever thoughts filled Abraham's mind in the heat and hurry of the midday, these were the high hopes, this the solemn faith, which came to him as the morning brightened, and when the evening fell over the fields. Then he lifted up his soul, and saw the time when morning and evening would cease to be. Then he saw far off, yet seeming near, the home of the everlasting city. Then he knew that he was nearer to it than he was yesterday. Then his eyes were opened, and he knew that *God is*, and that to those who seek Him He is their shield and crown, and their exceeding great reward.

Then, thinking of all these things, he confessed with joy that he was "a stranger and pilgrim" on the earth, and turned with fresh hope and strength to the work of the day before him, or with fresh peace and confidence to his rest when it was over. Then, in the sacred silence of prayer and meditation, there came to him, to sanctify and influence the life of every day, those thoughts which arrest us and bring tears into our eyes on Sundays, but which too often fade away and vanish as the week goes on.

RELIGIOUS BOOKS.

To Messrs. Nisbet and Co.'s "Studies in "Christian Biography" Dr. Philip Schaft contributes the lives of *St. Chrysostom and St. Augustine*, in which he utilises material previously prepared for "The Nicene and Post-"Nicene Library." Dr. Schaff's work exhibits his usual erudition and painstaking, and his accounts of these two great Fathers are fairly interesting. It would be too much to expect that a writer so steeped in the modern spirit should possess enough self-distrust or humility to refrain from sitting in judgment even on the Saints. We are nothing in these days if not "critical." We are all of us competent to correct Œcumenical Councils, to re-write the Creeds ("adapting" them to "modern requirements"), to sift Scripture, to set the Universal Church right as to her traditions of government and organisation, and to measure out praise and blame to all—including the highest. Dr. Schaff is not likely to show himself behindhand in any of these respects; and so, while he very graciously expresses his high admiration for the truly great and good men whose lives he here sketches for us, he is careful to "acknowledge their defects and errors."

Evolution Illuminating the Bible (Simpkin, Marshall, Kent and Co.), by Harriot Mackenzie, is a book of 400 pages dedicated to Professor Huxley. The authoress accepts as probable—in utter defiance of every scrap of scientific evidence on the subject—the truth of spontaneous generation. She supposes that "the most "probable originator of the vaguest possible "form of sensation—*i.e.* Life—is Light." That Life is a "form of sensation" is another of the good lady's unverified assumptions. But she has plenty more in reserve. She talks about "sensation" being "developed as the equivalent "of the shock produced in parting the atoms of "a very stable compound molecule, under some "exceptionally favourable condition." It is, of course, a pure assumption that "sensation" is the "equivalent of a shock." And what, after all, is a "shock?" And what exact degree of "stability" is the "compound molecule" to possess in order to produce the effect described? And what is the nature of the "condition" assumed to be "exceptionaly favourable" to the production of the "shock?" Next, we are told—of course without any proof of the assertion—that "sensation would be reproduced when the "atoms reunited as the equivalent of another "shock," and it is added with equal confidence that "such atoms would retain in their consti-"tution the vaguest possible form of sensation, "and therefore have a tendency to re-unite." Each of these allegations is as devoid of evidence as the others. The authoress proceeds to assert that "sensation would grow in complexity, as "shocks under changed conditions multiplied, "until after countless ages"—the Evolutionist's favourite refuge from a difficulty—"body and "mind in the human forms was (*sic*) produced "capable of developing human intelligence as "the equivalent of the forces at work within "and without the human organism, proclaiming "how that organism is affected by its environ-"ment." This is pretty good. But we must transcribe one more specimen of this lady's literary efforts:—"I show once created con-"sciousness, the co-relative of Ego and its "equivalent, on the death of the organism, "will as Ego sustain itself as a disem-"bodied spirit, by absorbing energy from its "medium to form conscious states which are "the equivalent of sensation—the form of "activity wherein immateriality rests." We have seldom met with a more dismal illustration than this book affords of the tendency of a certain class of mind to delude itself into thinking that abject nonsense, if only it be clothed in a certain amount of pseudo-scientific terminology, will pass for profound truth.

Bishop Spalding of Colorado has collected into one volume, entitled *Jesus Christ the Proof of Christianity* (Milwaukee, Wis., "Young Church-"man" Co.: London, Masters and Co.), a number of sermons preached by him chiefly in his own diocese. The Bishop tells us that he has relied on the historical argument—the argument from facts. His appeal is to the facts concerning our Lord and His Ministry, to the facts concerning the origin of the Church, to the facts concerning the history and work of the Church. The Bishop's sermons are brief and pithy in substance, simple and direct in style, and thoroughly sound in their teaching. We should imagine that they were extremely well-adapted for their purpose. The notes recommending other books are a useful feature.

Dr. Bullinger has edited the second edition of a volume, first published in 1863, from the pen of the late Dean Goode, well-known in his day as a leading Evangelical divine — *Fulfilled Prophecy a Proof of the Truth of Revealed Religion* (Nisbet and Co.), being the Warburton Lectures for 1854-8. The notes in the Appendix include an investigation of Daniel's Prophecy of the Seventy Weeks. Of the twelve sermons in the present volume one is introductory, five are on Old Testament subjects—Israel; Edom; Babylon; Tyre; and Nineveh—and the other six relate to the New Testament—the Seven Churches of Asia; Rome; the Messiah; the time, place, and circumstances of Messiah's Incarnation; the character of the Person and Mission of Messiah; and certain remarkable events that were to happen to Messiah.

We are glad to recommend for mothers' meetings, Bible classes, and the like a small book, *Women Like Ourselves* (S.P.C.K.) by "M.G.," containing twenty-five excellent short addresses. Twenty of the subjects are from the Old Testament and five from the New.

The S.P.C.K. also publish *Lessons on the Creed and the Lord's Prayer* by F. A. Mason, with preface by Canon G. E. Mason. The book is a sequel to a similar one on the Ten Commandments. Without hesitation we pronounce it to be quite the best small book of the kind with which we are acquainted. It is a charming little work, full of concentrated wisdom. The authoress evidently understands thoroughly the business of teaching: instance her strong recommendation to teachers in country schools to teach each lesson two Sundays running—an excellent bit of advice. One of the reasons given is that "the repetition of the lesson is usually enriched "by interesting comments which the children "report from their parents."

The first of a series of ten addresses by Mr. George Everard, *Five Stones from the Brook* (Nisbet and Co.), gives the title to the little volume in which they appear. As might be expected from its authorship, this is a pious, good book, which many will find spiritually helpful.

Messrs. Skeffington and Son publish *Plain Words on the Holy Catholic Church*, by Mr. Vernon Staley, Chaplain of the Clewer House of Mercy. Mr. Carter contributes the preface. We are very glad that this admirable little volume, containing a series of instructions especially adapted to labouring folk, has reached a second edition. It has been considerably enlarged. The first of its three sections sets forth the Church as the guardian and instructor of the plan of salvation; as a covenanted sphere; as having salvation within her, and Christ within her, and the Holy Spirit within her. In the second section the Church is considered as the Family of God, reference being made to the claim of the sects to be true branches of the Church. The last section treats of the Church of the Bible; of the [illegible] of truth; of heresy and s[illegible]ist principles of the Church and her Ministry; and of the real life of the Church. It will be seen that the author has something to say on many subjects, and those who procure his book will find that what he says is well said.

Having, on the occasion of its first publication, expressed our warm appreciation of the volume of *Country Sermons* (W. Rider and Son) by the late Rector of Bramdean, the Rev. A. C. Bishop, it is with extreme pleasure that we note the appearance of a second edition of the book—a distinction which it well merits. The revered and lamented author of these striking sermons could have left behind him no more fitting memorial of his long and pious ministry.

Found Ready (Nisbet and Co.) is the title of a touchingly-written memoir of the Rev. George Poole, for thirty-four years vicar of Burntwood a parish three miles from Lichfield, on the edge of Cannock Chase. Mr. Poole graduated at Queen's College, Cambridge, in 1846, and had been curate of Colwich. The story of his life, written by his niece, is just that of a country clergyman doing his duty to God and man in the sphere to which he was called. Its charm lies in its simplicity as the unpretentious record of a good man's work. The portrait of him is decidedly interesting.

Printed by E. D. Maddick and Co., 1, Crane-court, Fleet-street, and Published for the Proprietor, at the Office, No. 6, Whitefriars-street, Fleet-street, London.—Saturday, Jan. 30, 1892.

GEORGE ROE AND CO.'S

CELEBRATED

DUBLIN WHISKEY.

TRADE G—R MARK.

GUARANTEED OVER SIX YEARS OLD.

Bearing Distillery Capsule and Guarantee Label.

42s. PER DOZEN.

TO BE OBTAINED OF ALL WINE MERCHANTS

Wholesale Bottlers to the Trade:

BOWEN AND McKECHNIE.

Whiskey Merchants,

BEVIS MARKS WAREHOUSES.

LONDON, E.C.

GILBERT J. FRENCH,

BOLTON, LANCASHIRE,

MANUFACTURER OF CHURCH FURNITURE &c.

Altar Cloths	Hoods	Chairs
Carpets	Stoles	Desks
Communion Linen	Rugs and Cushions	Lecterns
Surplices	Almoniers	Fauld Stools
Cassocks	Alms Boxes	Hassocks
Gowns	Alms Basins	&c., &c.

ECCLESIASTICAL, HERALDIC,

AND EMBLEMATIC FLAGS AND BANNERS.

Parcels delivered free at all principal Railway Stations.

WATERS' QUININE WINE.

The long and continued success of the Wine prepared by WATERS & SON is the surest guarantee for its genuineness.

The fame of this celebrated tonic is now world-wide, for the nauseous bitterness of the component drug as usually administered is masked by the AROMATIC FLAVOUR of the Wine.

One thing, however, it behoves the public to see after; namely, that they have **Waters' Quinine Wine**, as recent Chancery proceedings elicited the fact that at least one unprincipled maker did not use Quinine at all in his Wine.

None genuine unless capsuled and stamped with Trade Mark.

Printed by E. D. MACDICK and Co. 1, Crane-court, Fleet-street, and Published for the Proprietor, at the Office, No. 6, Whitefriars-street, Fleet-street, London.—Saturday, Jan. 30, 1892.